Hen. Wilson 1763
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153 2°
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THE CHRISTIAN Ralphe Synagogue. Lutton

Wherein is contained the diverse Reading, The right Pointing, Translation, and Collation of *Scripture with Scripture.*

With the Customes of the *Hebrewes* and *Proselytes*, and of all *those Nations, with whom they were conversant.*

Digested into three Bookes.

The First, shewing the meanes both inward and outward, to attaine to the knowledge of the Sense of the whole Scripture.

The Second, unfolding the true sense of the Scripture it selfe, as also teaching the right way of gathering Doctrines from any Text of Scripture.

The third, teaching the true manner of Confirmation, Illustration, and Application of Doctrines, rightly gathered from the true Sense of Scripture.

Serving generally for a helpe to the understanding of all, that desire to know and obey the will of God in holy Writ: But more especially for all young Students in Divinity, that they may more easily understand the Languages of *Canaan* and *Greece*, and make a profitable use of them in Preaching.

The third Edition, corrected and amended.

By IOHN WEEMSE, of *Lathoquar*, in *Scotland*, Preacher of *Christs Gospell.*

Hen. Wilson 63

Math. 25. 29.

τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

Rev. 1. 3.

Blessed is he who readeth, &c.

LONDON,
Printed by *T.* and *R. Cotes*, for *Iohn Bellamy*, and are to be sold at his Shop, at the three *Golden Lyons* in *Cornhill*, neere the *Royall Exchange*. 1630.

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Ralphe Layton

TO THE VERY NOBLE AND POTENT EARLE, THOMAS, Earle of MELROS, L. *Byir's* and *Bynning*, Præsident of the *Colledge of Iustice*; *Principall Secretary* to his MAIESTIE of *Scotland*, *and one of his* MAIESTIES Priuy Councell in both *Kingdomes*,

Right Honourable,

THE auncient *Jewes* testifie, that there were three Crowns, which made ISRAEL renowmed: The first was the Crowne of the *Law*; the second, the Crowne of the *King*; the third the Crowne of the *Prieſt*: And of thoſe three Crownes, they ſay, that the Crowne of

Talmud l. Iuchaſin. Folio 13.

the *Law* was moſt glorious; becauſe *Pro.*8.15. 16. it is ſaid, *By me Princes Reigne.* It was this *Law* of God, which *Dauid* made his Counſellour, [a] *In the morning when he roſe, and at night when he went to bed.* It was this *Law* which made not onely Kings and Princes Wiſe, but alſo States-men and Councellours: as [b] *Eliacim* the Chancelour, *Ebed-melech* the *Æthiopian* (King *Zedekiah's* Courtier) [d] *Zenas* the Lawyer, [e] *Luke* the Phyſition, [f] *Dionyſius Areopagita* the Philoſopher. So that, *from him that ſits vpon the Throne,* [g] *to him who hewes the wood, and drawes the water,* (that is, from the higheſt to the baſeſt) this Law ſhould ever bee their director.

a Pſal.119.

b Eſa.22.20

c Ier. 38.7.
d Tit.3.13.

e Col.4.14
f Act.17.34

g Deut. 29. 11.

The Scriptures of God, haue beene directed to divers ſorts of perſons, both noble and baſe: *Luke* Dedicated his Goſpell, and Acts of the Apoſtles to noble *Theophilus*: *John* dedicated his ſecond Epiſtle to the *Elect Ladie*: and his third Epiſtle to his hoſte *Gaius*, a meane man, but yet a good Chriſtian. Some make choyce of Patrons onely for Nobilitie, but haue no reſpect of vertue; then it were better to chuſe ſuch a Patron as *Gaius*: but where Nobilitie is grac'd with vertue, ſuch a man is a moſt fit Patron, as *Theophilus*. Now becauſe I find both thoſe combin'd in your Lordſhip, I

Luke 1.1. Act.1.1.

2 Iohn 1.2.

am

am bold to put theſe my latter gleanings vnder your Lordſhips Patrocinie.

A ſecond reaſon, which moued me to offer theſe my trauels to your Lordſhip, is this: I remembred that Apologue in the Talmud: The grapes in *Babell* ſent vpon a time to the vine leaues in *Iudæa*, deſiring them to come and ouerſhadow them, otherwiſe the heate would conſume them, and ſo neuer come to maturitie. Your Lordſhip knowes well the mythologie of this Apologue: If learning bee not ſheltred by thoſe who are in eminent places: and if they caſt not their ſhadow over it, it will ſoone periſh: but where they favour it, then it proſpers. If the Spring bee cold, then plants, herbs, and the bloſſomes of the Trees wither; but where the influence is ſeaſonable, then all things reviue: So where great men are averſe to Learning, the ſpirits which otherwiſe could bloſſome, wither, and decay: but where it is vpholden by men of higher place, it is like a fountaine of liuing water.

Talmud Cholin. 62. 1

Iohn. 4.

A third reaſon, which moued me to offer theſe my trauels to your Lordſhip, is, your Lordſhips ingenuitie, who will cover ſuch things as are ſaid amiſſe here, (for who entreating of ſuch Antiquities, and ſo diverſe, will ſtill touch the truth?) If any thing be ſaid

to the purpoſe, your Lordſhip will ſoone note it, who vnderſtands matters of deeper inſight then theſe are. For theſe and many more reaſons, and your Lordſhips vndeſerved favour towards me, I offer moſt willingly theſe my travels to your Lordſhip, craving of God that
Eſay 22.23. you may continue like *Eliacim, as a faſtened naile in a ſure place*, to doe good in that place, which God and his Maieſtie haue placed you in, I reſt

Your Lordſhips,

In all Chriſtian duties,

I. W. of *Lathoquar.*

TO
THE STVDIOVS YOVNG DIVINES,
WHO ARE DESIROVS
To attaine to the knowledge of
the Scripture, Grace, Mercy,
and *Peace.*

T was the earneſt Prayer of the Iewes *(deare Brethren) that,* Aarons rod might flouriſh, *(that is) the children of the Prieſts might proſper:* Children *in* Iob *are called* budds: *Therefore they called the children of the Prieſts* Flores ſacerdotales: *when* Aarons *rod flouriſhed it was a token that the prieſthood ſhould continue. It is my hearty prayer to God that* Aarons *rod may ſtill flouriſh, that there may bee a hopefull ſeed to ſucceed, and that the Schooles and Vniverſities may be like the Pom-citron, that goodly tree, which beareth apples at all times, ſome falling off, ſome ripe and ſome budding out: So, as many notable lights decay, other may ſupply their places. Now that this may be effectuate, firſt it is requiſite, that yee ſtudie to*

Talmud Babylon.

Iob 29.5.

Plin. l. 3. c. 12.

be

be holy: for as the ornaments which Aaron *the high*
prieſt put vpon him, were nothing, if he had not (HO-
Exod. 28. 36. LINES TO THE LORD) *written vpon his fore-*
head in a plate of Gold. So, if yee ſhould ſpeake with
the tongue of Men and Angels, and be profane, what
Pro. 11. 22. *availeth all your learning?* Salomon *ſaith, that*
beautie in a woman without goodneſſe, is
as a Ring in a Swines ſnout: *So is learning with-*
out grace in a profane Youth.

The ſecond thing which I would recommend to you
(my brethren) is, the ſtudie of the holy Scriptures in
their owne proper language, the Hebrew *and the*
Greeke; *ſo that they ſpeake not to you by an interpre-*
ter; and that the proverbe in the Talmud, *may not*
be applied to you, Ben zoma ſemper foris eſt: this
man is neuer within: *for to reade the Scriptures*
without conſidering the originall, is nothing but a ſtan-
ding in the doore, and neuer entring within the houſe;
you either cannot, or elſe you will not. Thoſe that cannot
are to bee excuſed, but thoſe that will not, let them
heare what God ſaith in the prophecie of Hoſea, Be-
cauſe thou haſt deſpiſed knowledg, I will al-
ſo deſpiſe thee, that thou ſhalt bee no more
prieſt to me. *Looke firſt to the excellencie of the He-*
brew tongue, which is knowne, firſt, Harmonicè,
(by the ſound thereof) comparing it with all other
tongues, it borrowes of none, but all borrow of it. Se-
condly, it is knowne Etymologicè, *by the derivation*
there-

thereof, for the names that are derived, are either true, Allusiue, or false. Allusiue, his name is Naball, for he is a foole indeed. *False, he is called* Iacob, a Supplanter. *But the names which the Lord imposed first, were all true, and carry a reason with them why they are so called: as* Adam, *because he was formed out of* redd earth, *and* Chava, *because she was* the mother of all living creaturs; Abraham, *because he was* the Father of many Nations, &c. *They cannot therefore be imposed by chance, nor are they allusiue, or false. Thirdly, if the grace, efficacie, and perspicuitie of this Language bee considered, it will stirre vp a great delight in thee. Here yee shall not finde the stammering tongue of* Moses, *nor the polluted lippes of* Esay, *nor* Ieremy *speaking as a child: but yee shall heare the Lord himselfe speaking:* Who spake as never man spake. *Leaue the rotten Cisternes, praise the Rivers, but commend the Fountains aboue all. Yee haue many helps now, which your Fathers had not in former ages. It was the complaint of one* R,hhagiga *in his time, that the Fathers had plowed, sowen, reaped, fanned the wheat, and set the Bread vpon the Table: but the children had not a mouth to eate it. Let it not be so said of you, when all things are so prepared for you.*

1 Sam. 25.
Gen. 27. 36 25.
Gen. 2. 7.
Gen. 3. 20.
Gen. 17. 5.
Exod. 4. 10.
Esay 6. 5.
Iere. 1. 6.
Ioh. 7. 46.

Many worthy Divines haue travelled in this subiect before, chiefly that worthy Divine M Perkins, *in his Prophetico* ז"ל, cuius memoria in benedictione.

So Hyperius and Keckerman; but that of the Apostle incouraged me, 1 Cor. 14. 30. (When he sayes) If any thing be reuealed to him that sitteth by, let the first hold his peace; for yee may all prophecie one by one, that all may learne, and all may haue comfort. Some little gleanings perhaps ye may finde here, for the Lords harvest is so great that all cannot be gathered in. A Dwarfe set vpon the shoulders of a Giant, will see some thing which the Giant himselfe cannot see.

Heb. 5. 14. As for you who haue your senses exercised, I take not vpon me to giue any directions to you, but submit my selfe most humbly to your charitable censure: wishing that some of you who haue greater light, would prosecute this kinde of studie, which is so profitable to the Church of God, remembring that saying of the Iewes, הגורע עודעי לו כל חמוסיף מוסיפין לו וכל Qui addunt ipsis addetur, & qui substrahit, Mat. 25. 29 substrahetur ipsi: Vnto every man that hath, it shall be given, and from him that hath not, even that he hath, shall be taken away. If any thing be said amisse, reproue me, and it shall be like a prcious oyle that shall not breake my head: If any Psal. 14. 15 thing be well done, giue the Lord the first fruits, and take the remnant to your selues. Thus leaving my trauels to your charitable iudgement, I bid you farewell.

Buxtorf. abbrev.

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THE

The Names of the Authours *mentioned in this Volume.*

A

Abenezra.
Ælianus.
Adrian. Turneb.
Alex. ab Alexandro.
Ambrosius.
Anaxagoras.
Anton. histor.
Anton. Nebriss.
Aquila.
Aratus Poeta.
Arias Montan.
Aristeas.
Aristophanes.
Aristoxenus music.
Athanasius.
Augustinus.
Aynsworth.

B.

Baronius.
Basilius.
Beda.
Beitius.
Bellarminus.
Beniam. Tudel.
Bernardus.
Bertramus.
Beza.
Bias.
Broughton.
Bucer.
Buxtorf. Gramm. Lexicon. Mazora. Tiberias. Abbrev. Synag. Iudæa.

C.

Cælius Caninius.
Carolstadius.
Castalio.
Causabonus.
Chrysostomus.
Chron. templ. Second.
Clem. Alexand.
Clem. Anaclet.
Cleobolus.
Cornel. Tacit.
Concil. Aurel. Baccaræ. Carthag. Chalced. Constant. Ephes. Laodic. Nicen.

D.

Damascenus.
Diodor. sicul.
Dionys. Halicarn.
Drus. In Pentateuch. In Prophet. Præter Quæst. per Quæstiones.

E.

Elias Levita.
Epimenides.
Epiphanius.
Eusebius.

F.

Fabricius.
Fuller. Miscel.

G.

Gratianus.
Gerson.
Greg. Nazianz.
Greg. Neocæs.
Greg. de Valent.

H.

Hascuni.
Hegesippus.
Herodotus.
Hieronymus.
Horatius.
Hugo Cardinal.

I.

Joan. Isaac, Levita.
Iosephus.
Iunius.
Iustinus.
Iuvenalis.

L.

Lactantius.
Lyranus.

M.

Aimonides.
Misnerve.
Mos. Gerund.
Munsterus.

Natal.

N.

NAtal. Comes.
Navarra.
Novatus.
Nicephorus.

O.

OCcam.
Origenes.
Orpheus.
Ovidius.

P.

PAcuvius.
Perkins.
Peronius.
Perteus.

Petrus. { Comestor. / Crinitus. / Cunæus. / Galatinus. / Lumbardus. / Victor. }

Peucerus.
Philo Iudæus.
Pic. Mirandula.
Plinius.
Plutarchus.
Polybius
Proponius.
Prudentius.

Q.

QVintilianus.
Q. Curtius.

R.

RAb. { Aquila. / David Kimchi. / Iuda Parcel. / Salomon. }
Rheinoldus.
Ruffinus.

S.

SAlustius.

Scal. { Canon Isag. / Elench. Trithem. / Emend. temp. / Euseb. an. / Opuscula. }

Scotus.
Seneca.
Shindlerus.
Sigonius.
Sozomenes.
Symmachus.

T.

TAlm. { Babylon. / Ierusol. }

Targ { Ionathan. / Onkelos. / Vaziell. }

Tertullianus.
Theodoretus.
Theodor. Gaza.
Theodotion.
Theophylactus.
Thomas Aquin.

Transf. { Genev. / Hieron. / Nova. / Samarit. / Septuag. / Syrian. }

Tremellius.
Tripart. hist.

V.

VArro.
Virgilius.
Vitruvius.

Z.

ZEnophon.
Zonoras.

PRO-

PROLEGOMENA:
OR
INTRODVCTION TO THE

Booke: wherein is discouered: First, the diuerse Periods of the World: Secondly, the idolatrous, and true worship of God, which fell out in those Periods: *Thirdly, the language spoken in those Periods: Fourthly,* the manner how God reuealed himselfe to his *owne people, extraordinarily.*

CHAP. I.

The Periods of the World.

Canon. 1. THE World hath beene divided by the Scriptures and later writers, in foure chiefe Periods.

Confir. By the Scriptures; the first Period was from the creation to the flood: The second from the flood to the promise made to *Abraham*: The third from the promise made to *Abrahā* to *Christ*: The fourth Period from Christ to the end of the world.

By the later Writers [a]. The first Period of time was called ἄδηλον *obscurum*, or not manifest. The second ἡρῶικον *heroicum*, heroicke time. The third ἱστόρικον *historicum*, the historicall time. The fourth, φανερὸν *manifestum*, or manifest time.

[a] Scal. Prol. in Euseb.

The period of time not manifest, was that time, wherein nothing of the heathen Historie was knowne, and very little of the History of the Church: this endured from the Creation to the Flood: and by some [b] was called *tempus inane* emptie time.

1. ἄδηλον.

[b] Varro de re rust.

The heroicke time (which likewise was called μυθικὸν *fabulosum*, lying time) wherein the Heathen had little more certaintie then in the first period, concerning the valorous deeds of their great men. Therefore the Poets turned all this time into mythologie and fabulous Theologie, to delight their readers: but little truth can be gathered out of them.

ἡρῶικον, *sive* μυθικὸν.

The third period of time was called Historicall, because the Historians of that time began to describe the liues and acts of great men. Truly veritie bred this sort of writing, as delight onely bred the former two.

3. ἱστόρικον.

The fourth period of time, they called manifest time: because in this period, things are much clearer, then in any of the periods going before. For the Greekes had their Ephemerides or dayly Chronicles, in the which they wrote the things that fell out daily: and the Romanes had their Annales or yearly Chronicles, in the which they wrote those things that fell out yearely worthy to be marked; so that nothing escaped their Records; whereby their Historie came to bee much more manifest, then those who wrote Histories in the periods præceding.

4. φανερὸν.

CHAP.

Chap. II.

Of the Idolatrous worſhip which fell out in thoſe foure Periods: & where the true worſhip of God remained.

Canon. 2. THere were foure ſorts of Idolatrous Worſhip, profeſſed in thoſe foure periods of time.

Confir. Col. 3. 11. *Barbarian, Scythian, Iew,* or *Grecian.* Thoſe *Epiphanius* [c] calles βαρβαρισμὸν, σκυθισμὸν, ἰουδαϊσμὸν, καὶ ἑλληνισμὸν.

[c] *Epiph. contra haeſ. l.* 1.

Canon. Βαρβαρισμὸς Barbariſme, was that Idolatrous worſhip, whereby they aſcribed to great men divine worſhip, accounting them as Gods.

1. Βαρβαρισμὸς.

Confir. Gen. 4. 26. *Then began men by worſhipping to prophane the name of the Lord.*

Illuſt. *Kimchi* [d] then began men *vocare nomina deaſtrorum & idolorum de nomine Dei,* (that is) to call men after they had put them as gods among the Starres, by the name of God, and to giue them divine worſhip, as *R. Salomon* [e] ſpeaketh.

[d] *Kimchi in* Gen.

[e] *R. Salom. in* Gen.

It was called *Berbariſme*, becauſe [f] *Bar*, in the Syriack Language ſignifieth *(without)*. [g] For thoſe Idolaters were ſtrangers from the family of God, and without the covenant, and being doubled it augments the ſignification.

[f] *Hier. in l. quaeſt.*

[g] *Lyranus.*

[h] This Barbariſme indured all the time of the firſt period after the fall of the Flood. [i] In particular we know not who thoſe great men were, to whom they aſcribed divine worſhip Therefore this period was called *tempus ἀδηλον.*

[h] *Epiph contra haeſ. l. 1.*

[i] *Beda.*

The true worſhip of God in this period, was in the familie of *Seth*, *Enoch*, &c.

Canon. Σκυθισμὸς *Scythiſme*, was that Idolatrous worſhippe, which they gaue to great Conquerous, after they were dead; as to *Nimrod*, *Belus*, *Ninus*, *Semiramis*, and ſuch.

2. Σκυθισμὸς,

Illuſt.

It was called Σκυθισμὸς, becauſe the[k] Perſians called the Scythians, with whom they were conuerſant, *Saka's a ſach vel ſakſach*, which ſignifieth a multitude, becauſe they were gathered together in multitudes. So the Arabians from *gnarabh miſcere*, *turba miſcellanea*, a confuſed multitude: for they were in this period of time a mightie Nation. Therefore *Elam* King of Perſia vſed them in his Warres: [l] *Symmachus* tranſlates, King of the Nations, King of the Scythians. Thoſe warring people worſhipped as gods, thoſe mighty Conquerours.

Gen. 14.

This Scythiſme or Idolatrous worſhip[m] began after the Flood, and endured a long time in the world, euen to *Abraham*. It conſiſted of foure things. Firſt, the Altar. Secondly, Bowing. Thirdly, Offering of incenſe. Fourthly, the Drink-offering.

The worſhip of God was this ſecond period in *Noahs* family, and in his ſonne *Sems* poſterity.

Noahs family was directed all this time, by the precepts giuen by God to him.

The ſeuen[n] precepts giuen to *Noah* were theſe. Firſt, Iudgement. Secondly, Bleſſing, which was onely to bleſſe the true God. Thirdly, that they ſhould abſtaine from ſtrange worſhip (that is) from Idolatry. Fourthly, that they ſhould not vncouer nakedneſſe, (that is) to abſtaine from inceſt and filthy luſts. Fiftly, from ſhedding of blood. Sixtly, from rapines. Seauenthly, *Ne membrum de vivo* (that is) that they ſhould not pull a member from a liuing creature.

Act. 15. 29.

The Apoſtles haue reference to thoſe precepts, when they command the Gentiles, *to abſtaine from ſtrangled, from fornication and Idols*: Becauſe theſe were moſt anciently forbidden, and the *Iewes* reſpected them moſt, as delivered from *Noah* vnto them: the Gentiles are commanded to abſtaine from them, vntill perfect vnitie

k *Full. Miſcel.*

l *Symmach.* Σαδγάλ βασιλέως σκυθῶν.

m *Epiph. contra hæreſ. lib. 1.*

n *Targ. in 2 Ruth Hæ ſunt verba. Decem ſunt præcepta, ſicut ſunt decem membra radicalia. 1 Cor. 2. Auris. 3. Os. 4. Cerebrum 5. Manus. 6. Epar. 7. Fæ dus circumciſionis. 8. Pedes. 9. Oculus. 10. Renes. Deinde ſeptem præcepta quæ præcepit filijs Noah. Iudicium Benedictio, &c. Shindler. Pentag.*

tie were made vp betwixt them and the Iewes: for (*Moſes is read in their Synagogues vnto this day*) Act. 15. 21. They profeſſe the ceremoniall Law as yet, therefore the Gentiles ſhall abſtaine from thoſe, for giuing offence to the Iewes. But when the[o] Councell of *Orleans* afterward commanded abſtinence from blood, becauſe the Apoſtles forbade it: It was not well concluded, *Nam quod ambulatorium eſt in lege, perit*: That which hath no eſtabliſhment in the Law periſheth,

o *Concil. Aurel. Can. 2.*

Canon. Ἰουδαισμὸς, or Iudaiſme was that ſort of falſe worſhip, which the Iewes deviſed contrary to the revealed will of God, firſt to *Abraham*, ſecondly to *Moſes*; thirdly, to the Prophets. 3. Ἰουδαισμὸς.

Canon. When God entred into covenant with the people, he would onely be worſhipped.

Confir. *Ye ſhall haue no other Gods but me.*

Exod. 20. 3. Here is commanded, firſt, that ye ſhall haue a God. Secondly, ye ſhall haue me for your God. Thirdly, ye ſhall haue me onely for your God. Fourthly, ye ſhall haue me alwayes for your God.

Illuſt. *Ye ſhall haue a God.* This propoſition condemneth the Barbarian, who liueth without the knowledge of the true God. 1.

Ye ſhall haue me for your God. As this propoſition iuſtifieth the Iew and Proſelyte, ſo it condemneth all hereſie and ſchiſme of the Sadduce, the Phariſe, and Eſſæan, this was Iudaiſme properly. 2.

I. The Sadduces denyed the immortalitie of the ſoule, that there were no Spirits nor Angels[p]. They denied the Scriptures, except *Moſes*. *Non agnoſcunt ſeculum niſi præſens* (that is) they acknowledged not a time to come, when there ſhall be a Reſurrection; when as Christ ſaith, *Neither in this life, nor in the life to come.* Therefore by the Iewes they were called *Menaim, vel probroſi*, contentious, or calumnious. [q] *Gabia* the ſonne

p *Orig. contra Celſ.*

Mat. 12. 31

q *Talm. Phaſiſtæus*

of *Pesisa* reasoneth against the Sadduces thus. *Si quod non fuit, id fuit. Ergo quod fuit, erit*, that is, *If that which was not, was. Therefore that which was, shall be.* He meant if God created the world of nothing, and made it, may he not make our bodies of something againe?

II. The Pharises were a sect so called, because they separated themselues from others, by a hypocriticall kind of service and outward shew. [r] *Drusius* maketh mention of seauen sorts of them, but there are onely foure vsually made mention of.

[r] *Drus. in Elench. trihar.*

1. The Pharises of *Praise*, that did all, that he might be seene of men; of those Christ speakes. *They blew their Trumpets, whan they gaue Almes, that they might be seene of men.* Mat. 6. 2 1.

2. The Pharise who saith: *(What is it that I haue not done (* as if he should say: *) I haue done that which the Law commands, and more.* Such a Phariseе was the yong man in the Gospell: *All these haue I kept from my youth.* Mat 19.20 Such are the new Pharises who say, they haue workes of supererogation: and as the old Pharises had their *aucta-rium legis**; so haue they good workes to spare to others.

* Additions to the Law. [t] *Epip. aduers. hares. 1. 1.*

3. The [t] Pharise of *blood*, who knockt his head against the wall, so that the blood came: they carried thornes in their cloathes, and spread thornes in their beds, that they might sleepe the lesse, and attend their prayers the more. Such are the new Pharises, the pœnitentiaries, who whip themselues vntill the blood come downe.

[t] *Drus. in Elench. trihar.*

4. The [t] Pharise of *feare*, who abstained from doing evill only, *formidine pœnæ*, for feare of punishment.

III. The Essæans were the off-scouring of those Pharises, their Religion was, *Taste not, touch not, handle not.* Col. 2. 21. [u] They would bee more precise then the Pharises, they would suffer no man to touch them, they sayd, *Stand farre from me, for I am more holy then thou.* They dwelt by themselues without Ierusalem: they eate nothing

[u] *Full. Miscel.*

thing but roots, they dranke no wine. [x] *Handle not, tangere* here is *tangere ad edendum.* So *Gen.* 3. 3. *Levit.* 21. *Ye ſhall touch no holy thing,* that is, yee ſhall not touch to eate it. So 2 *Cor.* 6. 17. *Touch none vncleane thing.*

[x] R Salom. in Gen.

3. *Ye ſhall haue me onely for your God.*

This propoſition condemneth the Samaritane or Cuttæan, who worſhipped both a true God, and the Idols of the land; this was called by * *Epiphanius Samaritiſmus,* compoſed of Iudaiſme and Paganiſme.

* Epiph. contra hæreſ.

4. *Ye ſhall haue me alwayes for your God.*

This propoſition condemneth the Aramite; the Iewes called him the Aramite, who fell backe from the worſhip of the true God, he whoſe Father was a Iew, and his Mother an Egyptian falling from the truth. [y] *Targum* tranſlates him *Aramy.* So *Gal.* 3. 28. the *Gracian,* the Syrian tranſlates it *Aramÿa.* Such Apoſtates was *Terah,* the father of *Abraham, Laban,* and other ſuch Aramites [z]. And afterwards the Gadarens, who made defection from the truth. They were called *Kupharim,* Apoſtates, and there were two ſorts of them, * *Voluntarÿ,* or * *coacti,* Voluntary or compeld.

Levit. 24. 25. 27.

[y] Targ. Ionathan in Gen.

[z] Ioſephus. Druſ. in Enech.

* Mumerim. γηρὸι.

The true worſhip of God now continued firſt in *Abrahams* familie, then with the Patriarkes, then with the Iudges, then in the Temple, and ſo to Chriſt.

* Meſhomad δογμὸι.

Canon. Ελληνισμὸς, or *Græciſme,* is that falſe worſhip which is oppoſite to the truth, revealed by Chriſt and his Apoſtles.

ἑλληνισμὸς

Canon. When Chriſt entred into covenant with his Elect, he would onely be worſhipped.

Confir. Ioh. 17. 3. *This is Life eternall to know thee onely to be God, and whom thou haſt ſent Chriſt.*

Illuſt. *Here is commanded:* Firſt, that ye ſhall haue a Chriſt. Secondly, yee ſhall haue me for your Chriſt. Thirdly, yee ſhall haue me onely for your Chriſt. Fourthly, yee ſhall haue me alwayes for your Chriſt.

Ye

1. *Ye shall haue a Christ.* This proposition condemnes the Pagans, who knew not a Christ.

2. *Ye shall haue me for your Christ.* This proposition condemnes the Iewes, who acknowledge not Iesus the Sonne of *Mary*, to be their Christ; so the Heretickes, who set themseues against His natures, person, vnion, and distinction of natures.

Canon. The Iewes reiect Iesus the Sonne of *Mary*, to be their Christ. 1.

Illust. 1. They expect *Elias Tishbites*, to be the fore-runner of Christ; and they have a Proverbe, when they cannot resolue any hard question to their Schollers, they say, *Tishbi solvet nodos. When Elias Tishbites shall come, he will resolve all doubts.* But this will be as we say, *Ad gracas calendas*, for *Elias is already come, and they haue done to him, what they please.* Mat.17.12.

תי"קו *Solvet nodos, & quaestiones. Talmud sapissimè.*

2. They looke for a glorious kingdome, when he comes; *When wilt thou restore the kingdome to Israel?* Acts 1.6.

3. They raile against the person of Christ, calling him that hanged God: so they call him crucified, *stamen, & subtemen*, the woofe and the warpe, because these two make the figure of the crosse. Levit.13.52.

4. Against his righteousnesse; *They seeke to be iustified by their owne workes:* And these latter Iewes being asked whether they beleeue to be saved by Christs righteousnesse or not, answere, a That euery Foxe must pay his owne skinne to the fleaer. Rom.10.23

a *Buxtorf. Synagog.*

5. Against the Christians, who are called after his name, They call them (*goÿm*) the abhominable Nation: they call the Turkes Ismaelites, the Moores *Cushim*, but vs Christians in despite *goÿm*.

Canon. The Heretickes, who impugne Christs natures, or his Person, they acknowledge not Christ for their Christ. 2.

Illust. There were foure principall Heretickes. First, *Arius* Secondly, *Appollinaris*. Thirdly, *Nestorius*. Fourthly, *Eutyches*.

Eutiches. They were condemned in foure Councels, in Neece, Conſtantinople, Epheſus, and Chalcedon, by foure words, ἀληθῶς, *very truely*, τελείως, *perfectly*, ἀδιαιρέτως, *indiviſibiliter*, *indiviſibly*, ἀσυγχύτως, *incompoſitè*, *incompoſedly*; they denyed his Godhead, his Manhood, vnion of both, and diſtinction of both.

The Hereticks, who ſet themſelues againſt His offices, they deny Chriſt to be their Chriſt, as the Papiſts doe.

1. They deny his Kingly office, they aſcribe power to the Pope to giue lawes to binde the conſcience immediately, *when there is but one Law-giver.*

Iam. 4. 12.

2. His Prieſtly office, offering daily a ſacrifice for the quicke and the dead.

3. His Propheticall office, when they take vpon them to ſupply the defects of the Scriptures (as they call them) by traditions.

3. *Thou ſhalt haue me onely for thy Chriſt.* This propoſition fights againſt the Church of Rome, for they ſeeke to be iuſtified by their owne righteouſneſſe, and the righteouſneſſe of Chriſt. They hold that Chriſts righteouſneſſe merits, that our workes ſhould merite. And b *Bellarmine* ſayes, *Opera Sanctorum tincta ſanguine Chriſti merentur*, that is, the workes of the Saints dipped in the blood of Chriſt doe merite.

b *Bellarm. de Iuſtif.*

2 Theſ. 2. * ψευδος. *Becauſe they beleeued not the truth, he gaue them vp to beleeue * That lye.* To teach vs that Popery is nothing but a maſſe of errors, which make vp one great lye againſt His natures, perſon, offices and righteouſneſſe.

4. *Ye ſhall haue me alwayes for your Chriſt.* The Apoſtates, who fall away from the knowne truth, haue him not alwayes for their Chriſt.

When totally they fall away. There are ſundry degrees of theſe Apoſtates, but the greateſt is, when *toti in toto & totaliter excidunt*; * ſuch a one was *Iulian* the Apoſtate, ſuch a one in Spaniſh is called *rinnegado*

* παραβάτην Graci reddunt.

Chriſtianiſme, is that true worſhip, oppoſite to this *Graciſme*, it is onely found in the true Orthodoxe Chriſtian Church, not in the Synagogue of Sathan, or antichriſtian Church.

Chap. III.

Of the language which the Fathers ſpake in the firſt Period of time, vntill the confuſion of Babel.

Canon. THE language which the Fathers ſpake from the creation to the confuſion of *Babel*, was the Hebrew tongue.

Confir. The impoſition of the firſt names, ſhewes it to bee the Hebrew tongue, as *Adam*, becauſe he was taken out of the *earth*. So *Chava* ſignifies *living*, becauſe ſhe was the *mother of all living*. So *Seth* one *put*, becauſe *Seth* was *put* in place of his brother *Abel*. So *Peleg*, *diviſion*, becauſe the Countryes were divided in his time. c So the names of places ſhew, the firſt impoſition of names to haue beene Hebrew, as *Babel*, *Sinhar*, *Ninivie* and ſuch. So all antiquitie is of this iudgement.

Gen. 2. 7. Gen. 4. 25. Gen. 5. 22.

c *Ioſeph. l. 1. contra Appionem. Euſeb. de Prepar. Evangelica. Cyril. l. 1. contra Iulianum.*

1. This tongue was called *the Hebrew tongue*, after the confuſion of *Babel*, from *Heber*.

Eſay 19. 18

2. d It was called the language of Canaan, becauſe the people of God ſpake this tongue in Canaan, not that they learned it of the Canaanites: for if the Lord would not haue them to ſpeake the language of *Aſhdod*; farre leſſe would he haue them to learne the language of the Canaanites, who were accurſed of God. So, 2. *Chron.* 20. He blames them for counterfeiting the Ammonites in their ſpeech, who were of *Ammon*, as theſe of *Aſhdod* were.

Neh. 13. 23, 24, 25. Deut. 7. 2, 3, 4, 5.

d *Auguſt. in libris, de Civitate Dei, lib. 16 cap. 11. tom. 5.*

Obiect. *Obiect.* But it may bee ſayd, that many of the ancient

ent names of Townes and places in Canaan, were Hebrew names before *Abraham* came there, as we may see in the Booke of *Genesis* and *Iosuah*.

Answ. *Answ.* Although these names be Hebrew, yet wee deny that they were imposed by the Canaanites, but by the Hebrewes when they came to Canan. Gen. 31.47 *Laban* the Syrian called the hill *Iegar Sahadutha, a heape of witnesses*, but *Iacob* in Hebrew, changed the name of it, and called it *Galeed, a watch Tower*. So yee see the names might bee changed from the Canaanitish into the Hebrew language.

2 King. 18. 26. 3. This tongue was called the Iewish tongue, *Speake to vs in the Iewish tongue*, from the Patriarch *Iudah*.

In this tongue God spake to the Patriarches, in this tongue the Angels spake to men, in this tongue the Prophets wrote the old Testament, this tongue was kept still in the Church in the puritie from *Sem* to *Arphaxad*, from *Arphaxad*, to *Peleg*: This tongue was not a punishment of sinne, as other languages were, [e] *Alij propter peccatum voces dissonas habuerunt*, other people for their sinne had their languages confused, but the Church retained her language in puritie not partaking with the rest in their presumption at *Babel*. All other tongues to the Church were but *lingua subsannationis, a tongue of scorne*. Psal. 114.1. Because they were but as *Barbarians* vnto them, they were *populus peregrini sermonis*, the Chaldie Paraphrast translates it, *Barbari sermonis, a Barbarous speech*.

Vt data est lex in lingua sancta, ita creatus fuit Mundus in lingua sancta. Targ. Ierus.

[e] *Aug. lib. 16 cap. 11. tom. 5.*

Canon. At the confusion of Babel, God divided the languages into divers *maternall* tongues.

1. *Lingua materna.*

Canon. A [f] *maternall* or mother tongue, was originally imposed: and was that tongue, which was not derived of another, and it differeth from a derived tongue, and a dialect.

[f] *Varro de Ling. Lat.*

Canon. A [g] *propago* or derived tongue, is that tongue which

2. *Propago.*

[g] *Scaliger in Opusculis Epist.*

is derived from a *Maternall* tongue, either by addition, detraction, or interchange.

The *Syrian*, was the first derived tongue from the *Hebrew*, the *Maternall* tongue. Secondly, the *Chaldie*. Thirdly, the *Phœnician*. Fourthly, the *Arabicke*, which was also called *Kederena*, the tongue of *Kedar*.

Canon. Some [h] tongues are derived from those againe, as from the *Phœnician* tongue, the *Punicke* or *Carthaginian* tongue.

h *Aug. tom. 9. tract. in Evang. Ioan 15. cognat. sunt Lingua ista, Hebraica, Syriaca & punica.*

Here we must marke a difference betwixt *tradux lingua*, a derived tongue, either mediately or immediately, and a borrowed tongue: for languages borrow one of another, words which are not derived one of another.

1. *Example.* *Kir* in the Hebrew is called a *Citie*, but *Kirya* in the *Syriack* and *Phœnician* tongue, is called also a *Citie*: hence commeth *Carthago* in the *Punicke* tongue, of the second derivation or *propago propaginis*; but *Vologesokarta* a *Parthian* word, a Citie set vpon *Volga*; here it is not a derived word (for the *Parthian* tongue is a mother tongue) but onely a borrowed word; so *Tigranokarta* a *Citie* built by *Tigranes*, it is an *Armenian* word, which is a mother tongue, and therefore onely borrowed.

Tradux lingua. A borowed tongue.

2. *Example.* Exod 9.31 *Chal. Abub.* *Abib* in the Hebrew tongue, is called *spica virens, a greene head of corne*, from hence is derived, *Abub, a whistle* in the *Chaldie*, but *Ambub* in the Latine tongue, [i] *Ambubaiarum collegia, companies of Minstrils playing vpon whistles*: here it is not derived but borrowed, for the Latine tongue is not a derived tongue, but a mother tongue

i *Horat. lib. 1. Epist.*

Canon. In a mother tongue, we aske [k] *cur hoc est?* why is this? for it giues the reason, why the name was so imposed, but in the derived tongue, we aske *vnde hoc est?* from whence is this? and therefore many Etymologists are very impertinent, who seeke the reason of the names, out

k *Scaliger Conject. in Varro.*

out of derived tongues, and not out of the mother tongue.

1. *Example.* This word [l] *Satyr*, many verball Grammatists labour to deriue from the Greeke σαβὴ *titillatio, quia proni ad venerem, lecherous*, but we must deriue it from the first *Maternall* tongue, the *Hebrew* word *Shagnar*. *Ye shall not offer your children* Leshegnirim, *to the hairie ones*, that is, [m] to the Devils, who appeared in the likenesse of hairie Goates, and therefore were called *Satyres* by some smal interchange: This * was some of the Fathers faults, who derived Hebrew words from Greeke, as *pescha*, from πάσχω *patior*, to suffer, so *Iesus* from Ἰάω *sano*, to cure: so *kephas* from κεφαλὴ. So *Plutarchs* fault, who derived Sabboth from σαββάζειν, *Bacchanari*.

Lev. 17. 1.

Canon. The mother tongue giues the reason of the imposition of the name as being naturall: the derived tongue is but imposed *ex arbitrio*, at the pleasure of the imposer, and oftentimes by chance; but it never expresses the nature of the thing. [n] *Varro* expresses the matter by this example. An *Athenian* brought from *Artemidorus* (who dwelt in *Ephesus* a Citie of *Ionia*) a slaue: he brings him home to *Athens*, but knowes not his name, whether he shall call him *Ion* from his Countrey, or *Ephesius* from the Citie where he dwelt, or *Artemon* from his master whom hee served: hee may call him any of these at his pleasure, but yet none of these names shewes the reason of the first imposition, as when the name was imposed to *Ephesus*, *Artemidorus*, &c.

Canon. A dialect is that speech, which differeth from the *Maternall* tongue onely in pronunciation, and change of some Vowels and Consonants, in divers words of that language.

3. *Dialectus.*

Illust. The dialects in the Hebrew, were first the *Hierosolymitane*, as Act. 1. τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, in their owne language: they pronounced *aceldama*, others said

Act. 1. 19.

l *Nat. Comes*

m *Ambros. Nazian. Laban.*

* *Causab. contra Baron.*

n *Lib 7. de Lingua Lat.*

Iudg.12. *aceldama*, ſo the liſping *Ephraimites* ſaid *Sibboleth*; they of *Beniamin* ſaid *Shibboleth*: So the *Galilæans* had their dialect, for *Peter* was knowne to be a Galilæan by his ſpeech.

Mar.14.70

(***)

A CORROLARIE,
Of the *Maternall* Tongues in *Europe*.

In *Europe* there are eleven *Maternall* tongues, which are these:

- Latine.
  - *Spaniſh.*
  - *Italian.*
  - *French.*
- Francicke.
  - *Wallons.*
  - *Pictonicke.*
- Tetroſagick.
  - *Vaſcon.*
  - *Limovicen.*
  - *Perigurd.*
- Greeke.
  - *Common.*
  - *Attick.*
  - *Ionick.*
  - *Doriek.*
  - *Æolick.*
  - *Bœotick.*
- And
  - *Sicilian.*
  - *Rhegian.*
  - *Cretan.*
  - *Cyprian.*
  - *Macedonian.*
  - *Syracuſan, &c.*
- Dutch.
  - Teutonicke.
    - *Weſter.*
    - *Eaſter.*
  - *Saxon.*
    - *North.*
      - *Friſian.*
      - *Turingian.*
        - *Engliſh.*
        - *Scottiſh.*
  - *Danes.*
    - *Denmarke.*
    - *Sweden.*
    - *Norway.*
      - *Iſland.*
- Slavonicke.
  - *Muſcovite.*
  - *Polonian.*
  - *Bohemian.*
  - *Illyrian.*
  - *Dalmatian.*
- Epirote.
- Tartar.
- Hungarian.
- Finnonick.
- Iriſh.
- Britaine.
- Cantabrian.

[n] *Scalig. Opuſc.*

[n] *Francick*, commonly called *Languidock* moſt vſed.

Wallons begins at *Leige*, while yee come to the confines of *Parn*.

Pictonick, begins at the confines of *Turone*, and goes towards *Burdeoux*.

Tetroſagicke, is that which is contained from the Ryver *Garumne*, to the *Pyrenie* hils, and to the *Aquitanian* Ocean.

Pſal. 117. *Of all kindreds, tongues, and Nations, Praiſe the Lord.*
Acts 10. *God is not an accepter of Perſons, ſo, neither of Tongues.*

CHAP.

Chap. IV.

The divers wayes how God revealed himselfe to his servants extraordinarily.

Canon. GOD manifested himselfe to his servants sundry wayes.

Confir. Heb. 1. 1. *God who at sundry times, and divers manners, spake in times past, vnto the Fathers by the Prophets.*

Illust. Foure manner of wayes He revealed himselfe to his servants. o First, by the guift of Prophecie. Secondly, by ordinary inspiration of the holy Spirit. Thirdly, by *Vrim* and *Thummim*, light and perfection. Fourthly, *Per filiam vocis*, by a little small voyce.

o *Rab. David praefat. in lib. Psal.* 1. *Ruahh hakkodesh.* 4. *Bath Col.* 1

1. God manifested himselfe by Prophecie.

Canon. p Prophecie was that gift which came vpon the Prophets in their sleepe, and when they were awake, all their strength was taken from them, so that they saw one speaking (as it were) in the vision with them, or saw nothing at all, but heard a voyce speaking to them.

p *Drus. in Gen.*

Illust. *Ruah hakkodesh*, the holy Spirit, was that sort of Prophecie, which was revealed to the Prophets, when they had the vse of their senses, speaking and hearing as wee doe: they were inspired also by the holy Spirit, but not in so high a degree as those, who had the gift of Prophecie; this sort of revelation was most vsuall in the second Temple. 2.

There are sundry sorts of spirituall knowledge: the first is of Faith: the second of Prophecie: the third of Glory. That Prophecie which is intellectuall, shewing to the mind without means, is most perfect; that which is shewed to the sense is most imperfect, and it comes 1. 2.

neerest

neereſt to that knowledge which we haue by faith, (*For faith comes by hearing*, and confirmed by ſight.) q That intellectuall knowledge, comes neareſt to the knowledge which we ſhall haue of God in glory; that Prophecy which was ſhewed to the imagination in dreame, when the ſenſes were abſtracted, was a meane betwixt the intellectuall, and that which was heard by the ſenſe; as *Ieremie* ſaw a ſeething pot repreſented to his Imagination: and *Iacob* ſaw a ladder in a dreame. The third of Glorie, which is moſt perfit, and intellectually ſhewed to the minde: the ſenſes not abſtracted nor dazeled. *Moſes* came neereſt to this knowledge. 3.

q Picus Mirandul.

The revelation by *Vrim* and *Thummim* is not expreſly ſet downe: r *Ioſephus* thinkes, when they were to goe to battell, the Prieſt putting his Ephod vpon him; if they were to march, then the ſtones did ſhine, but if the ſtones did not ſhine, then they were to ſtay: but this ſeemes not to haue bin a ſufficient way to haue directed them in other caſes: for when the Prieſt put vpon him his Ephod, & conſulted with the Lord whether they ſhould goe againſt the Philiſtims, or not: the Lord anſwered, *Thou ſhalt not aſcend directly, but goe a compaſſe about.* 2 Sam. 5. 1 King. 6. 3. How could theſe ſtones haue manifeſted all theſe things to them? Wherefore it is moſt probable, that the Prieſt having theſe ſtones vpon his breaſt, that the Lord inſpired him by his Spirit, what anſwere to make to every queſtion asked him. 3.

r Lib. 3. c. 9.

The laſt ſort of revelation extraordinary, was by *Bath col filia vocis*, *a little ſmall voyce*, or an eccho, whereby he anſwered his ſervants: *Iob* cals this *vox in ſilentio*, a ſilent voyce, *and there came a voyce from heaven*, Syr. *filia vocis*, the daughter of a ſpeech. Iob 4. 16. Mat. 17. 5. 4.

Nota. This laſt ſort of revelation, was in the ſecond Temple, a little before the deſtruction of it.

Thus God with-drew this revelation from his peo

Malac.4.4. ple by degrees, *that they might cleaue to the Law of God*: and ſo come to the ordinary meanes of vnderſtanding his Will.

Thus farre haue wee præoccupied in the *Prolegomena* or Introduction: now we come to the ſubiect of the Booke.

THE

THE

FIRST BOOKE OF THE CHRISTIAN *SYNAGOGVE*, CONTAINING

The ordinary meanes to come *by the ſenſe of the Scripture.*

CHAP. I.

Of the ordinary meanes how God revealed himſelfe to his People.

IN the Introduction to the Booke, we haue ſpoken how GOD revealed himſelfe extraordinarily to his people without means: It followeth then, that in the beginning of this Booke, wee ſhew how God reveales himſelfe ordinarily with meanes.

Canon. Confir. Iohn 5. 39. *Illuſt.* Pſal 19.

The ordinary way how God reveales himſelfe to his people, is by the Scriptures.

Search the Scriptures, for they teſtifie of me.

The heauens declare the glory of God, but the Scriptures declare onely the will of God.

In what Language the Bookes of the Old and New Teſtament were written.

Canon. GOD ſanctified two languages, the Hebrew and the Greeke, for the Old and New Teſtament.

Illuſt. God the Father ſanctified theſe two languages, when his Secretaries wrote the holy Scriptures. God the Son vpon the croſſe, ſanctified three languages; the Hebrew, Greeke, and Latine: the Hebrew *propter legem*, for the Law, becauſe the Oracles of God were written in Hebrew: in Greeke *propter ſapientiam*, for wiſedome, becauſe the wiſedome of the Heathen and their Lawes were written in Greeke; in Latine *propter imperium*, for Empire, becauſe now the Romane Empire was flouriſhing. God the holy Ghoſt in the Pentecoſt, ſanctified all Languages. *Hugo Cardinalis.*

Canon. God made choice of the Hebrew tongue for to write the Old Teſtament into it.

Illuſt. There is one verſe in *Ieremie* which is written in the Chaldie tongue (whereas all the reſt is written in the Hebrew tongue) to the people going to the captivitie

Ier. 10. 11. I: אֱלָהַיָּא דִּי שְׁמַיָּא וְאַרְקָא לָא עֲבָדוּ יֵאבָדוּ מֵאַרְעָא וּמִן תְּחוֹת שְׁמַיָּא אֵלֶּה׃* *So ſhalt thou ſay to them (curſed be the gods who made neither heaven nor earth)* Of purpoſe the holy Ghoſt wrote this verſe in the Chaldie, that the Iewes going to Babylon, might reply to the Chaldæans in their owne tongue, when they ſollicited them to worſhip their Idols; curſed be your gods, wee will not worſhip them, for they neither made heaven nor earth. *Kidna Tomerum Leuhom. &c.*

II. There are ſome parts of *Daniel* and *Eſdras* written in the Chaldie tongue, which were not immediatly inſpired by the holy Ghoſt, but were borrowed by *Daniel* and *Eſdras*, out of the Chronicles of their Kings; as *Nabuchadnazzers* dreame, which of purpoſe was done, that

that the heathen might giue more credit to the Prophecie; notwithstanding, they were sanctified by the holy Ghost, as *Aratus* his poesie by *Paul*:[t] but we denie that all the Chaldie in *Daniel* and *Esdra*, was translated out of the civill Records of their Kings, for some of it was inspired immediately by the holy Ghost.

t *Iunius de Sacra Script. tract. contr. Bell. lib. 2. cap. 1.*

III. Dan. 5. 24. There is one verse in *Daniel* written in the Chaldie tongue, but in the Samaritane Character, *Mene mene tekel vpharsin*, which verse *Daniel* could reade, but none of the Chaldæans could reade it, although it was written in their owne language:[u] The Iewes gaue the reason, because the Characters were Samaritan characters, which farre differed from the Chaldie.[x] *Esdras* after the captivitie, left the Samaritan Character *Idiotis*, (that is) to the *Samaritanes*, as the Iewes call them, and chused the Chaldie character; before that time they vsed still the Samaritane Character. This Character is found vpon their Shekel at this day: but after the Captivitie *Esdras* changed it: it differeth nothing now from the Hebrew Character which wee haue, whereas before this Chaldie Character differed very farre from the ancient Hebrew Character, and hee who could reade the one, could not reade the other, as may be seene here.

u *Moyses Gerundensis in Comment. in lobum. Moyses extremo parte. Hieronymus in prologo galeato.*

x *Scalig. animadverss. in Euseb. Chron. pag. 103. & Beza annot. in Matth. 17. 24.*

The Samaritane Character.

The Chaldæan or Iewish Character.

y *Abenezra.*

IIII. Exod. 2. 10. There is one verse in *Exodus*,[y] which was first written in the Egyptiack tongue, but afterward was translated by *Moyses* into the Hebrew tongue; *She called him* Mosche, from *Maschaextrahere*, because he was drawne out of the waters. *Pharaohs* daughter gaue him not the name of *Moyses*: for in the Egyptiack tongue hee was called *Monios*, as *Abenezra* testifies vpon *Exodus* 2. but *Moyses* gaue himselfe the Hebrew name.

Second

V. Secondly, there are ſome words in the Old Teſtament which are Egyptiack: *And they cryed before him* (Abrech) *to bow the knee.* Gen.41.42.

VI: There are ſome Perſian words, as *Eſther. Seter* in the Perſick tongue is called a *Starre*, ſhe was cald before *Hadaſſa.*

VII. There are ſome Arabick words, as may be ſeene in *Iob, Lehhem, caro vivi*, quicke fleſh. Iob 6.7.

VIII. Some [y] compoſed of Egyptiack and Africk, as *Totaphoth frontalia*, Frontlets; *Tot* in the Egyptick tongue, ſignifies *two*: and *Phot* in the African tongue, ſignifieth *two* alſo, becauſe they had them written vpon foure ſides, as vpon an halfe ſheete of Paper foulded in two, and * written vpon both ſides. Exo.13.16

IX. There are ſome Syriacke words, *Iegar Sahadutha*, the heape of witneſſe: [z] the Hebrewes ſay therefore, *Let not the Syriack tongue be vile in thine eyes, becauſe it is found in the Law, Prophets, and written Bookes.* Gen.31.47

The Hebrew tongue being the mother tongue, the Chaldæan and the Syrian but daughters of her; therefore oftentimes in the Scriptures, the Chaldæan & Syrian are calſed Hebrew. *Gabbatha, a high place, as a Iudgement ſeat*, is vſed in Hebrew, yet this is a Syriack word: Ioh.19.23. ſo *Golgotha, dead mens ſculls*, is called Hebrew, yet it is a Syriack word, for in the Hebrew it is *Golgoleth.* So in *Nehemiæ* 13. The Syriack tongue is called the Hebrew tongue, yet it was not pure Hebrew: they wrote a letter in the Syriack tongue, which was vnderſtood in the Court without any Interpreter, being a derived tongue from the Hebrew. *They ſpake to them in the Syriack tongue*, that is, in the Chaldæan tongue, but afterward the Chaldie and the Syrian were diſtinguiſhed. Ioh.19.27. Ezra.4.& 5 Dan.2.4.

Canon. The holy Ghoſt wrote the New Teſtament, in the Greeke language.

Illuſt. There are ſundry Idiomes found in the New Teſtament, which are not Greeke. The

y *Scaliger in Eleeth.*

* ὁμισόγραφον.

z *Talmud. Babylon.*

The hearers of the Apoſtles were either Iewes or Gentiles: The Iewes were of three ſorts; Hebraizing Iewes, Talmundizing Iewes, and Græcizing Iewes.

The firſt gaue themſelues to ſtudy the Hebrew Text: the ſecond gaue themſelues to reade the Talmud; the third followed the ſeventies Tranſlation in Greeke.

The Gentiles were either Græcians or Latines; ſo that ye ſhall finde fiue ſorts of Idiomes in the New Teſtament.

1. Hebraiſmes, as firſt Hebrew names; as, *Aceldama*, a field of blood; *Hoſanna*, ſalvation; *Sabboth*, reſt; *Halilujah*, praiſe the Lord; *Barjona*, the ſonne of *Iona*, *Cannites*, and ſuch like; 2. Hebrew verſes, as *Eli Eli lamma ſabachthani*, my God, my God, why haſt thou forſaken me.

2. So the new Teſtament vſes the Proverbs of the Talmud, as they had a Proverbe [a] *Are yee of* Pambeditha, *who can cauſe an Elephant to goe through a needles eye.* Theſe of *Pambeditha* were great braggers, who ſaid they could doe ſtrange things; hence came that Proverbe amongſt them, and Chriſt vſes it: *It is eaſier to cauſe a Camel to goe through a needles eye.* So this Provetbe, *To kicke againſt the prickes.* So they who ſay to their neighbour, *Take out the ſtraw out of thine owne teeth*, heares this often; *Take out the beame out of thine owne eye.* The [b] Babylonian Tulmud ſhewes how *Iannes* and *Mamre*, two Sorcerers of Egypt withſtood *Moyſes*, and mocked him when hee wrought his miracles; ſaying to him, (*Wilt thou bring ſtraw to* Euphrata) as they would ſay, to carry water into the Sea: for they thought that *Moyſes* wrought his miracles by Sorcery, whereas the land of Egypt was full of Sorcery: the Apoſtle as ſome thinke, hath relation to this; *Iannes and Iambres which withſtood Moyſes.*

3. The Iewes called *Helleniſtæ*, or the Græcizing Iewes, They followed the Seventies Tranſlation. They haue many peculiar words, which are found in no other Greeke

Mat. 19. 24 Act. 9. 5.

2 Tim. 3. 8 Iude 9.

Ioh. 7. 35. Acts 6. 1.

[a] *Antonius Nebriſſ. de pro verbijs Talmundicis.*

[b] *Talm. Tractatu Menacheth. Cap. 6.*

Greeke Authors; as διαθηκη a Teſtament, and συνθηκη a Covenant, in that language are both one thing, and ſignifie *Berith*, or *fœdus*, a Covenant. So *Gnets* they tranſlate it both *lignum*, a cutted tree, and *arborem* a growing tree. Whereas other Greeks haue two diſtinct words from them, ξυλον and δενδρον; Likewiſe ψυχη for the ſoule of man, is which ſenſe no Greeke Writer before is obſerved to take the word. So they haue ſundry Latine words which they haue made Greeke; as[c] *Linteum*, a linnen cloth; *Macellum*, the ſhambles; *Caſar*, an Emperour; *Denarius*, a penny; *Artemon*, a ſaile; and a number ſuch, which *Druſius* in his Booke intituled *Cadmus*, hath obſerued. For as many Greeke words were vſed in the Eaſt amongſt the Hebrew, when *Alexander* the Great tranſported Colonies thither; ſo many words haue beene borrowed from the Latines to the Greekes.

Acts 26. Ioh. 13. 14. Acts 28.

c *Cadmus Druſ.*

4. The Gentiles were either Greekes or Latines.

Greekes; therefore ye ſhall finde ſo many Græciſmes in the New Teſtament, & verſes cited out of the Greeke Poets.

5. Latines; becauſe the Romaine Empire now flouriſhed, therefore ſo many Latine words are vſed by the Apoſtles writing in Greeke.

Paragraphe is that by which we make a tranſition from one ſpeech to another.

PARAGRAPHE I.

Of the Canonicall Bookes of the Old Teſtament.

Canon. THE Bookes Canonicall of the Old Teſtament, are twentie foure.

Confir. *Ioſephus*:[d] *infiniti nobis non ſunt libri ſed viginti duo, Moyſis 5. & Prophetæ libros 13. reliqui 4. hymnos in deum & vitæ humanæ præcepta continent.* Wee haue not infinite Bookes, but onely twenty two; *Moyſes* fiue, and the Prophets containing thirteene: the other foure containe Hymnes

d *Cont. Ap. pion.*

Hymnes to God, and precepts for mans life. So *Targum Cant.* 5.

Canon. These Bookes are divided into the Law, Prophets, and Pſalmes.

Illuſt. The Hebrewes divide them into the Law, Prophets, and *Ketubim*, written Bookes.

Canon. The Prophets are either *Riſhonim*, *the former*; or *Acharonim*, *the letter*.

Illuſt. They are called the *former*, becauſe they deſcribed things alreadie done.

Theſe were *Ioſuah*, *Iudges*, *Samuel*, *Kings*, *Chronicles*. *Samuel* is called the firſt of the Prophets, *Omnes Prophetæ à Samuele*: *All the Prophets from Samuel*.

Act. 3. 24.

The later Prophets are either the great Prophets or the ſmall.

They are called the *later* Prophets, becauſe they foretold things to come.

The greater are three: *Eſay*, *Ieremy*, *Ezechiel*: the ſmall are *Terignetzer*, that is, *twelue*: they were all ioyned in one volume; therefore a teſtimony cited by Chriſt out of any of theſe Prophets, is ſayd to be written in the Prophets.

Mar. 1. 2.

Canon. Theſe written Bookes, were written by thoſe who had the guift of the holy Spirit, but not the gift of Prophecy.

Confir. *Dixit David in ſpiritu Sancto*: *How doth David in ſpirit call him Lord?*

Mat. 22. 43

Illuſt. A [e] Prophet is by inſpiration and office a Prophet; that is, who continueth ſtill a Prophet, as *Eſay* and *Ieremy*; theſe were properly called Prophets. Againe, there were Prophets by inſpiration, but they liued not as Prophets, neither continued they in that calling: for *David* was a King, and *David* was a Courtier: [f] the firſt ſort, they called them *Prophetæ per miſſionem*, Prophets by meſſage: the ſecond, they called them *Prophetæ per*

[e] *Druſ. in Gen.*

spiritum sanctum, Prophets by the holy Spirit onely; because their calling was not still to be Prophets, therefore they called their Bookes, written Bookes.

Obiect. But by this reason *Samuel* should not be placed among the Prophets, because he was a Iudge.

Answ. Although *Samuel* was a Iudge, yet he continued still a Prophet, and was Rector for the Schoole of the Prophets.

Canon. The Lord hath had an especiall regard for the preservation of the Bookes of the Old Testament, that they should not perish, nor be corrupted.

Illust. The [g] Hebrews say, that there is a threefold Crowne; first of the Law, the second of the kingdome, and thirdly of the priesthood: and that the Crowne of the Law is more glorious then the other two Crownes, according to that of *Salomon*, *By me Kings reigne.* And [h] they say, that *Esdras* with the rest of the great Synagogue, after the Captivitie, reformed the Common-wealth, from the corruptions of *Babel*: *Et restituerunt magnificentiam in pristinum statum*, and they restored the magnificence into the old integritie; that is, the Law of God which excelleth all other in greatnesse.

Prov. 8. 15.

These masters of the great Synagogue, * did sundry things for the preservation of the Text. First, they numbred the letters, secondly, the words, thirdly, the verses of the whole Bible, fourthly, their * corrections of the Orthography in the Margent; for they set downe two letters, *Keri velo Cetib*, that is, *Wee are to follow the reading, and not as it is written.* And *Cetib velo keri scribitur & non legitur, It is written, and not read*: last, they sealed the Canon.

The [i] Mazorites they called them *Siga Hamiekra* φράγμον της γραφης, *The hedge of the Scripture*: for as the hedge keepes out the theefe; so doth the correction of the Mazorites keepe out the rest of the Correctors, that they

g *Talmud. lib. Iuhasin.*

h *Talmud hierosolym. in lib. megil. cap. 3.*

* *Asnehsekeneseth hagedola, viri synagoga magna*, the masters of the great Synagogue: so they were called *Rab. anatim*, the masters of answers.

* παραγραμματισμὸς. is the error in writing.

i *Shindl. pentaglot.*

they ſhould not be bold to correct any thing in the Text. Hence is that ſaying of theirs; [k] *Tythes are the hedge of a mans riches: pay thy Tythes and be rich. Vowes are the hedge of the firſt fruits; the hedge of Wiſedome is ſilence and the Maſorite is the hedge of the Law.*

k *Talmud. Babylon.*

Paragraphe II.

Of the Apocryphe Bookes of the Old Teſtament.

Canon. THE Apocryphe Bookes were theſe, whoſe authoritie was not knowne in the Iewiſh Church.

Illuſt. Theſe bookes the Hebrewes called [l] *Genuzim*, from the Chaldie word *Ganaz abſcondere, to hide*; becauſe their authoritie was not knowne in the Church: therefore it was, that they forbad their children to reade them vntill they came to matureage. So [m] in the Primitiue Church, when they were read, the Reader ſtood but in the inferior place.

l *Scaliger in Euſeb.*

m *Athanaſ. in Synop. Iunius contra Bellar. de ſcriptura.*

Canon. The Greekes called the Canonick Bookes ἐνδιαθήκους, *put in*, becauſe they were within the Canon, and ἐγκεκριμένους, *revealed*: they oppoſe to theſe μὴ ἐκκλησιάσιμα, *not to preach*; and ἀποκρύπτεσθαι, *to hide*; [n] and ἀναγνώστους, becauſe they are not received in the Canon.

n *Reinold.*

Illuſt. *Epiphanius* [o] his reaſon is not good, why they are called Apocryphe Bookes, *becauſe* (ſaith he) *they were hidden in the Arke*: Theſe Bookes were writen after the ſecond Temple; therefore it is better ſayd of him who ſayes, [*] ἀπόκρυφον πᾶν μὴ ἐνδιάθετον, *All that which is not within the divine Canon, that is Apocryphe.* [p] *Quidquid abeſt à ſancta,* κρύπτα ἀπὸ τῆς κρύπτης, whoſoever is out of the Cheſt of the Sanctuary. Κρυπτὴ was *Capſa eccleſiæ, The cheſt of the Church*, in which the Canonick Bookes were reſerved.

o *Epiphan. contra har.* * *Chryſoſt.* p *Iunius de ſcriptura cont. Bellar.*

Canon. There were two ſorts of Apocryphe Bookes, *Primi generis, & ſecundi generis*; of the firſt ſort, and ſecond ſort.

Illust. 1. *Primi generis*, which the Church made vse of, although they received them not in the Canon: as the *Maccabees*, *Iesus Syrach*, the *Wisedome of Salomon*, *Tobie*; [q] These were not called *Canonici* by the Fathers, but *Ecclesiastici*.

[q] *Rufinus in Symbolum.*

2. *Secundi generis*, were these [r] which they altogether reiected; such were the Bookes of *Iannes* and *Iambres*, *Petoreth mosche sive ἀναλήψεως, dimissio Moysis ex hac vita:* The assumption of *Moses*, or taking him out of this life. In this Booke is described the strife which was betwixt *Michael* and the Devill about the body of *Moyses*, of which we reade in *Iude* his Epistle: so ἀπογράφους the after-birth. So the Prophecie of *Enoch*, so Apocrypha *Ieremiæ*. *Epiphanius* [t] testifies, that the Iewes sent to Egypt to *Ptolomie* with the Canonicke Scriptures, seventie two Apocryph Bookes.

[r] *Origen περὶ ἀρχῶν.*

Iude 9.

[t] *Epiph. de ponder.*

Paragraphe III.

Of the Canonicke Bookes of the New Testament.

Canon. THe Bookes of the New Testament are Historicall Doctrinall, and Propheticall.

Illust. Historicall, are either of Christ or his Apostles. Of Christ, the foure Evangelists: of the Apostles, the Acts entreats.

The * foure Evangelists, are like to the foure Rivers which went about the Garden of Eden to water it, and Christ in the midst, as the Tree of Life.

* *Chrysost.*

The Doctrinall bookes, are the foureteene Epistles of *Paul*, of *Iames* one, and *Peter* two, of *Iohn* three, of *Iude* one.

The Propheticall Booke, is the Booke of the Revelation; containing the state of the Church, from the dayes of *Iohn* to the end of the world.

The number of the Canonick Bookes are seventie; for

for even as ſeventy valiant men ſtood about the bed of *Salomon* with Targets: ſo the Lord hath ſet theſe ſeventie Valiants to defend his Truth.

Paragraphe IIII.
Of the Sealing of the Canon of the New Teſtament.

Canon. IOHN, who out-liued the reſt of the Apoſtles, ſealed the Canon of the Scriptures.

Confir. *Revel. 22. Curſed is he who addes or takes away from the things written in this Booke.*

Illuſt. [t] The Sadduces reiected all the Old Teſtament, but the fiue Bookes of *Moyſes*; *Marcion* reiected all the Euangeliſts, but *Luke*. *Ebion* and *Carinthus* reiected *Iohns* Goſpell. The Papiſts adde the Apocryphe Bookes to the Scriptures. *But theſe are equally abhominable before the Lord, He that iuſtifieth the wicked, and he that condemneth the iuſt.*

Pro. 17. 15.

[t] *Tertullian. lib. 1. de baptiſmate.*

Paragr. V.
How the holy Scriptures muſt be expounded.

Canon. THE Scripture muſt be interpreted by the ſame Spirit, by which it was inſpired.

Confir. No Scripture is of private interpretation.

2 Pet. 1. 20. 27. Private interpretation, is either *Præter fundamentum veritatis*, by the ground of veritie, or *Præter fundamentum ſalutis*, by the ground of ſalvation; *circa fundamentum ſalutis*; about the ground of ſalvation; or *contra fundamentum ſalutis*, or contrary to the foundation of ſalvation.

Canon.

1. *Præter fundamentum veritatis*, is, when an interpretation agrees not with the place intreated, although it be not *contra fundamentum ſalutis*: theſe the Greeks called ἀπροδιανοητα, *aliena à propoſito*, out of purpoſe: as [u] thoſe who

[u] *Chryſoſt.*

who ſeeke Gold in the earth, if they miſſe the veine, they loſe the Gold: ſo theſe who interpret Scripture, beſides the meaning of the place intreated, they miſſe the ſenſe of the Scripture.

2. *Præter fundamentum ſalutis*, is that Interpretation which is not onely beſide the veritie, but alſo beſides the foundation Chriſt: this by the Apoſtle is called *Hay and ſtubble, it ſhall burne, but the builder may be ſafe.*

1 Cor. 3. 15.

3. *Circa fundamentum ſalutis*, is that interpretation, which weakneth the foundation, although it raze it not directly.

4. *Contra fundamentum ſalutis*, is that interpretation, which razeth the foundation, *Not holding the head Chriſt.*

Col. 2. 19.

2. *Peter* 3. *Vnſtable ſoules wreſt the Scripture:* στρεβλοῦσι, It is a word borrowed from torturers, when they put an innocent man vpon the rack, and makes him to ſpeake the things he never meant: ſo theſe wreſt a ſenſe out of the Scriptures, which the holy Ghoſt never meant. The Iewes fable, that Manna had a taſte to every man as he liſted, when he did eate of it, but this fable is refuted, *Numb.* 11. 5. It is as falſe, that the Scriptures of God had any ſenſe which heretickes liſt to giue them.

Wiſedom Chap. 16.

Canon. True interpretation, is that interpretation which is *ſuper fundamentum, vpon the foundation*, and giues the true interpretation of the place intreated.

Illuſt. The Doctors of the Iewes were cald *bonim, adificantes, Builders*, becauſe they were bound to build vpon the foundation.

Mar. 12. 10

Paragr VI.

Of the internall light, which ſhewes the way to come by the ſenſe of the Scripture.

THe meanes to come by the ſenſe of the Scripture, are either internall, or externall.

The

Canon. The internall light whereby we come to the ſenſe of the Scripture, is the holy Spirit.

Confir. Luke 24. 2 Sam. 20. Pſal. 40. *Then he opened their vnderſtanding, to beleeue the Scriptures.* So *revelaſti mihi aurem, Thou tookeſt a vaile off mine eare*; and made me to vnderſtand. *Perforare aurem eſt obedientiæ, to bore the eare is for obedience; thou boredſt mine eare*: but *revelare auremeſt intelligentiæ, to vnvaile the eare is for vnderſtanding*: The Latines call this *dicere in aurem, to ſpeake in the eare.*

PARAGR. VII.

Of the externall helpes to come by the ſenſe of the Scripture.

Canon. THE externall helpes, which helpe vs to come by the ſence of the Scripture, are eſpecially fiue.

Illuſt. 1. Διπλολογία, to conſider the Marginall, and line reading of the Scripture. 2. σημειολογία, the right pointing of the Scripture. 3. ἀναλογία, the right collation of Scripture with Scripture. 4. μεταφρασις, the right tranſlation of a Scripture. 5. Ἰουδαιοτητα, the cuſtomes proper to the Iewes.

CHAP. II.

Of the firſt Helpe.

Διπλολογία, or double reading of a Scripture.

Canon. TO marke the line reading, and the Marginall reading, helpes much for the vnderſtanding of the Text in the Hebrew and Greeke.

Illuſt. This Marginall reading is ſet downe in the great Mazora Bible in the Margent and the Text: and ioyning both together, is called a double reading.

Where

Canon. Where the holy Ghoſt hath ioyned both the readings, thoſe we are to follow.

Confir. There is the Marginall reading in the Prophet *Eſa.* 51. 14. written in two ſeuerall words, but hauing the ſignification of any of them, פקח-קוח *Omnimoda apertio,* (*to open the priſon*) *or the eyes of the blinde.* Pekahh kaahh.

Eſa. 51. 14. 1. *Example.*

For this is meant alſo of thoſe that are blinde, as thoſe that are in priſon.

Theſe two readings our Lord ioynes together, *Luke* 4. 18. *Thou haſt ſent me* פקח-קוח *to reſtore ſight to the blinde, and to open the priſon to the priſoner.* If I were reading the 61. of *Eſay*, the firſt verſe, I might make this line reading: *To giue ſight to the blinde,* as well as *to open the priſon to the priſoner.* Pekahh-kaahh.

2 Sam. 23. 20. 2. *Bennaja the Sonne of Iehoïdah was a* חי *liuely man*; but the marginall reading hath it. (חיל *a ſtrong man.*) This marginall reading, 1 *Chron.* 11. 22. is made line reading; therefore wee may ioyne them both ſafely in the Text, *He was a liuely ſtrong man.* Haib. Hhaijl.

1 Chron. 11. 11. *And Iohanan was the* השלשים *cheefe of the Captaines*; the marginall reading, *Hee was one of the* השלשה *three*: which marginall reading, 2 *Sam.* 23. is made line reading, therefore we may ioyne them together, *He was one of the three chiefe Captaines.* Haſhſhalishim. Haſhſhelſhim

Canon. Where the holy Ghoſt makes that line reading in the New Teſtament, which is marginall reading in the Old Teſtament, we may ſafely ioyne them both in the Text.

Prov. 3. 24. 1. *Example.* *He giues grace to the* ענים *poore*: but 1 *Peter* 5. He followes the marginall reading, *Hee giues grace to the* ענוים *hnmble*; therefore wee may ſafely ioyne them both in the Text: *He giues grace to the poore humble.* ānajim. ānajim.

Pſal. 16. 10. 2. *Thou wilt not ſuffer thy* חסידיך *holy ones*: In the marginall there is a ſigne of the plurall number, ſhewing that there is a letter redundant. *Peter Act.* 2. approues this marginall reading, reading it in the ſingular number, *Thou* Hhaſidecha.

Thou wilt not ſuffer thy חסידך *holy one to ſee corruption.* Hhaſiadeha

Canon. 1. The marginall readings of the Mazorites we may vſe them for illuſtration, (where they are not approved by the holy Ghoſt) although we may not make them line reading. If they impare not the credit of the Scripture, or is contrary to it.

Eſay 63.9. 1. *Example.* *In their afflictions they were* לא *(not) afflicted*; the marginall reading may ſerve for illuſtration; *In all their afflictions* לו *(he) was afflicted*, to wit; Chriſt bearing our ſinnes. Lo. Lo.

1 Kings 22. 48. 2. *Ioſaphat had* עשר *ten Ships which went to Ophyr:* the Marginall reading hath it, *Ioſaphat* עשה *made ſhippes which went to Ophyr.* Here the one cleareth the other, he made ſhipps, and how many ſhipps he made. *āſar. āſah.*

Deut. 21.7. 3. *Our hands haue not fudit* שפכה *ſhedde.* (In the ſingular number) the marginall reading hath it שפכו *fuderunt* in the Plurall number: to ſignifie, that every one in particular ſhall purge himſelfe, and all of them ſhould proteſt that they had not ſhed that innocent blood. *Shophchuh. Shophchu.*

Obiect. 1 But the Mazorites marginall reading ſeemes to bee contrary to the Text; therefore wee may not vſe it for illuſtration.

Prov. 4.3. *Tender and young was I* לפני *before my mother:* but the marginall reading hath it, *Tender and young was I* לבני *before the ſonnes of my mother*: Here the marginall reading ſeemes to be contrary to the Text: for *Salomons* mother had no ſonnes but *Salomon*, and the child who was begotten in adultery, who died ſo ſoone as he was borne. *Liphne.* *Libne.*

Anſw. *Salomons* mother had moe ſonnes; wherefore the marginall reading may well ſtand for illuſtration, (*Tender and young was I before my mother*) and (*tender and young was I before the ſonnes of my mother*) that is of them all beſt beloved. 1 Chron. 3. 5.

Obiect. But the Text ſayes, *Vnicus eram matris mea, I was my mothers onely ſonne:* then it may ſeeme ſhe had no moe ſonnes but *Salomon*?

Anſw. *Iunius* tranſlates it, *vnicus, id eſt, vnice dilectus*, he was his motherr beſt beloved of all his brethren.

Obiect. 2. The marginall reading ſeemes to bee contrary to the Text; therefore it cannot be vſed for illuſtration of the Text: *Abi, dic* לא *non vivendo vives, quia oſtendit mihi Iehovah, eum certo moriturum: Goe and ſay vnto him, thou ſhalt not recover: for the Lord hath ſhewed me that hee ſhall ſurely die.* 2 King. 8. 10. Lo.

The marginall reading hath it thus; *Goe ſay vnto him, thou ſhalt recover, although the Lord hath ſhewed to me he ſhall ſurely die. Abi, dic* לוֹ *ei vivendo vives quamvis Dominus oſtendit mihi eum moriturum.* Lo.

Anſw. The marginall reading is not contrary to the Text, but ſerues for illuſtration, *abi, die ei (ſubaudi) non vivendo vives: Goe and tell him* (to wit) *he ſhall not liue becauſe the Lord told me that he ſhall certainely die.*

Obiect. But the marginall reading ſeemes to be the right reading here, ioyning *eum* with *lo*, by *Mackaph, die ei*, and then a Comma.

Anſw. *Mackaph* is not a ſyntactick accent, but Euphonicke; therefore[x] *Iunius* in his laſt tranſlation, followes the line reading *(die non)* and not the marginall reading *die ei*, as he did in his firſt tranſlation. x Vide grãmat. Iunij de accentibus.

Queſt. How ſhall I know, *Pſal.* 22. 15. that this (*they* כָּרוּ *digged my hands and my feete*) is the right line reading, and not this, *as* כָּאַרְיֵה *a Lyon*. Caari. Caari.

Anſw. 1. Firſt by the Grammaticall helps; for *Caari* with *Cametz* ſignifieth (*to digge*) but with *Patach* (*as a Lyon*) it is here with *Cametz*, therefore it ſhould be read *they digged*, and *Iod* is put for *Vau*. 2. The circumſtance of the Text wil leade vs to reade, (*they digged*) for euery member of the Text hath a proper word ioyned with it;

Dogges

Psal. 22. *Dogges compaſſed me about; the company of the wicked inuironed me:* then the laſt member ſhould not want the owne proper verbe, *they digged.* 3. [y] *Iohannes Iſaac Leuita* teſtifies, that hee ſaw a Pſalter, wherein it was plainely written, *Caaru*, and not *Caari.* 4. [z] *Aquila*, (who was a great enemy to Chriſt) followed *Caaru*, *they digged*, ὤρυξαν, *turpiter fœdarunt manus meas, id eſt, cruentarunt*, *They filthily defiled my hands*, that is, *with blood.* And the [a] ſeventy ὤρυξαν, *foderunt, digged:* and the tranſlation which the Ethiopians and Indians vſe in the Chaldie tongue, hath *Caaru foderunt, digged*, as [b] *Petrus Galatinus* teſtifies.

3. 4.

[y] *Iohannes Iſaac Leuita*

[z] *Aquila.*

[a] *Tranſlat. 70. in Pſalmos.*

[b] *Petrus Galat. de trinitate.*

Canon. No tranſlator may put the marginall reading in the Text, vnleſſe it be approved by the holy Ghoſt.

Pſal. 22. 1 ſt 1. *Example.* We cannot tranſlate, *They digged Lyon-like my hands and my feete.*

1 King. 16. 26. 2. The line reading hath it *(in his ſinnes)* the marginall *in his ſinne*: we muſt not put both in the Text here, *in ſingulis peccatis eius, for euery one of his ſinnes:* but vſe it for illuſtration onely.

Eccleſiaſtes 4: 17. 3. *Keepe thy foote*, in the marginall, *keepe thy feete:* Wee muſt not tranſlate it ſo, *keepe both thy feete.*

Canon. II. Where the Mazorites notes ſeeme to impaire the credit of the Text, there we are not to follow them.

Illuſt. I The Mazorites of *Tybérias* will ſeeme to be more modeſt then the Text, and to put the holy Ghoſt to ſchoole as it were, to teach him to ſpeake.

2 King. 18. 27. 1. *Example.* *They ſhall drinke their owne piſſe:* but in the marginall, they will put it in more modeſt termes; *They ſhall drinke the water of their owne feete:* but, *to the cleane, all things are cleane.*

Tit. 1. 11. 2 King. 6. 2. *A gabb of Doues dung*: but for modeſtie they ſet in the margent, *That which comes out of the holes of the Doues.* They ſay this phraſe, *Indiget foraminibus ſuis, he hath need to make water.*

Deut.28. 3. They will not ſay, *Subazitabit eam, He ſhall know her*, as the Text hath it: but in the margent, *He ſhall lye with her.*

1 Sam.4.4. 7. For the *Piles* or the *Hæmeroids*, they put in the margent *tehorim, Holes*, and they poynt the firſt word בעפלים *Baapholim. Mariſcæ Hæmeroids*, with the points of בטחרים *high holes*, to ſignifie, that the laſt muſt be read for the firſt. *Batehhorim Scheva* is never made a guttural letter. So they reade *Iehovah* with the points of *adonai* or *elohim.*

II. As they would ſhew themſelues forſooth more modeſt then Pen-men of the holy Ghoſt: ſo they would ſhew themſelues more clement then the holy Ghoſt.

There are foure Bookes in the Old Teſtament, which ends with threatnings, but the penult verſes of theſe bookes are more milde; therefore they haue cauſed to Print them over againe, and adde to every one of theſe Bookes the penult verſe after the laſt. The note of the foure Bookes is ſet downe by *Sigla*, or their abbreviation in the end of *Eccleſiaſtes*; *Iod* for *Eſaias*; *Tau* for *Terignatzar, The twelue ſmall Prophets*, of which *Malachy* is the laſt; *Caph* for *Lamentations*; and *Coph* for *Cheleth, Eccleſiaſtes.* יתּ׳קק

Becauſe the laſt verſe in *Eſay* is terrible, (*and their fire ſhall not be quenched*) they haue cauſed to print over againe the penult verſe: *And it ſhall come to paſſe, that from month to month, and from Sabbath to Sabboth, that all fleſh ſhall come and bow before me*: ſo they haue dealt with the other three bookes, adding the penult verſe to every one of them.

III. As they will ſhew themſelues more clement then the holy Ghoſt; ſo they will take vpon them to cenſure places which they thinke defectiue in the Text.

Gen.4.8. This is their note in the margent, *Gen.*4. that there are 28, verſes in the midſt of this verſe wanting; a large conference of *Cain* with *Abel*, which is ſet downe in the Chaldie

Chaldie Paraphrast. But *(& dixit) he spake*, signifieth not onely to hold a long conference, but also to speake friendly with one, aud to converse with him.

These are the censures of the Iewes of *Tyberias*, but they are not found in the great and first Mazora.

Canon. IIII. Esay 19.17

Where the double reading of the Mazorites is contrary to the Text, it should be altogether reiected.

When * *Onias* the fourth was cast out by *Antiochus* the great, from the Priesthood of Ierusalem, he fled to Egypt, and there built a Temple in Heliopolis, alledging *Esayes* warrant for him; reading the Text thus: *(And one of them shall be the Citie of* חרס *Cheres the sun*: for חרס *Heres, destruction*; the Chaldie Paraphrast ioynes them both together, *The citie of the Sunne shall be destroyed.* This double reading is contrary to the Text, for there might not be any Temple built for the worship of God, but at Ierusalem. Confer *Deut.* 5. with the 4. of *Iohn.*

**F. Cuna de repub Iud. Scal. in Eus.*

Hheres.

Heres.

Chap III.

Of the second helpe.

στιγματολογία, or the right pointing of a Scripture.

Canon.

THE [d] points and accents are naturally bred with the Scriptures, delivered by God to *Moyses*, out of Mount Sinai, and so to the posteritie.

Confir.

Talmud, [e] *Omnes literæ sunt vt corpus sine anima. Letters without points, are like a body without a soule.*

Illust.

The Hebrewes say, * *Qui legit sine puncto, vt qui equitat sine fræno*, that is; *He who reades without the poynts, is as he who rideth without a bridle.* And againe, *Col perush shelo gnal derech hatagnamim lo tob lo, Omnis expositio quæ non*

d De accent. lege Buxtorf tiber, et grāmat & Eliam levit.

e Talmud. Ierus. l. Iomo. cap. 1. Medrash ex Zohar. Othun cullehu cegupha lo naphsha.

** Medrash ex Zohar. Hakkore belhamethegcarrikeb bezlo harezen.*

non secundum puncta accentus non bona est; that is, *Every exposition which is not according to the poynts, is not good for thee to follow.* Therefore the Hebrewes cals the accents *tagnamim accentus*, because they season the reading, and giues it the right relish, as sawce doth the meate.

Canon. The right pointing of the Scripture, is a most necessary helpe for vnderstanding the Text.

Gen. 1. 20. 1 *Examp.* *After the Lord said, let the waters bring forth abundantly every creeping thing: and let the fowles flie vpon the earth.** Because the vulgar Translation marked not the point *Atnach, at creeping things* here; therefore sundry haue gathered, that the Fowles were created of the waters, contrary to the Text, *Gen.* 2. 19. *Out of the ground the Lord God formed euery beast of the field, and euery fowle of the ayre.*

Where this starre * is placed, it shewes alwayes the wrong reading.

Exod. 24. 5. 2 *And they offered burnt offerings*, (to wit) *Lambes: and they sacrificed peace-offerings* (to the Lord) to wit, *Bullockes.*

There g was a question betwixt the Disciples of *Hillel* and the Disciples of *Schammai*, what were the sacrifices which were offered by the Israelites in the wildernesse, the sect of *Hillel* held, that it was the daily sacrifice or burnt offering which they offered: The sect of *Schammai* held, that it was a voluntary sacrifice which they offered: but if they had marked the right pointing of the Text, this controversie would haue soone ended; they might haue seene two distinct sacrifices set down there. They should not haue read the Text without the distinction *Atnach* at *burnt offerings*, as they did (*and they offered burnt offerings, and sacrificed peace-offerings.*

g *Talm. in tract. de festis, fol. 6. super Exod. 24. 5.*

Exo. 34. 28 3. *And he was with the Lord fortie dayes and fortie nights and he did neither eate bread nor drinke water: and he wrote vpon the Tables.**

Deut. 10. 2. 4. Who wrote vpon the Tables, whether God or *Moyses? Deut.* 10. 2. It is expresly sayd, that God wrote the second

ſecond Tables, then for to cleare the place in *Exodus*, wee muſt marke the accent *Atnach*, ſet downe before (*and,*) *and Moyſes did neither eate nor drinke*: here is the reſt, *and he wrote* (to wit, God) or *dum ſcriberet ſcilicet Deus*, while as he wrote, (to wit, God.)

Levit. 12. 6. 5 *But when the daies of her purification ſhall be fulfilled, whether for a ſonne or a daughter, ſhee ſhall bring a Lambe.*

Auguſtine not obſerving the Hebrew point *Segolta*, which is put after *daughter*, thought that ſhe was to offer her offering for her ſonne as well as for her daughter, contrary to the Scripture; for the male childe was to be circumciſed the eyght day, & conſequently was cleane; and the females were circumciſed in the males. The

Gen. 34. 14. ſonnes of *Iacob* ſay to *Hamor*, *Shall we giue our Siſter to one that is vncircumciſed. But this we will conſent vnto you, that euery male be circumciſed among you.*

Deut. 25. 2. 3. 6 *Fortie ſtripes ſhalt thou giue him, but no moe.*

The Iewes had a tradition of giuing the guiltie thirtie nine ſtripes, but not full fortie. *I receiued of the Iewes thrice fortie ſtripes lacking one*: the reaſon commonly is, why they ſubſtracted one was for pittie: but the ground of the ſubſtraction was the cuſtome of the Iewes following the [e] *Talmudike* reading, omitting the diſtinction which is in the Text; for the Text diſtinguiſheth theſe two, *He ſhall be beaten before him with a certaine number*, then it ſubioynes, *Thou ſhalt beate him with fortie ſtripes*: but the Talmudick reading ioynes them both together, paſſing by the point, (*He ſhall be beaten before him with a certaine number, with the number of fortie*) that is, that which goes next vnto *fortie*, or immediately before *fortie*, the Text ſayes not (ſay they) *fortie in number*: for then full fortie muſt be vnderſtood; but becauſe the Text ſayes, *Bammiſper in numero*, in number, he would ſay; Let him be beaten with as many ſtripes as he may beare according to his deſert.

[e] *Talmud.*

Before

1 Sam.4.4. 7 *Before the light of God went out in the Temple, Samuel slept.*

2 Sam.7.18 The not regarding the point made a wrong reading. *Before the light of God went out,* * *Samuel slept in the Temple.* No man might sit in the Temple, farre lesse sleepe in it. The King sate onely in the outward Court, and the Priest stood: therefore when *Samuel* slept, he slept in a Chamber hard by, and not in the Temple.

8. Habac.2.4. Rom.1.17. *The iust by faith, shall liue*; Wee must bee first iust by faith before God, and then liue; and not first iust, and then liue by faith before God: this is the right reading. But some reade it wrong, thus; *The iust,* * *shall liue by faith.* That the former is the true reading, is proued by the Apostle, *Rom.*1.16.17. *Onely the iust shall liue before God*: but the iust by faith is onely iust; therefore onely the iust by faith shall liue before God. The Covenant of the Law sayes, (*hoc fac, & vives*) *Doe this and thou shalt liue*; here *subiectum*, of this proposition is, *hoc fac*; and the *attributum* of it, is, *vives*. So this in the new covenant; *The iust by faith shall liue*, here *subiectum* is, *The iust by faith*; *attributum*, *shall liue.*

Mark.13. 9. *They shall deliver you into their meetings and Synagogues, ye shall be beaten, and shall be presented before Rulers and Kings.*

The wrong reading, *they shal deliuer you to their Iudicatories,* * *and in their Synagogues ye shall be beaten*: they were not beaten in their Synagogues, but before the civill Iudges in their Iudicatories.

Luke 3. 10 *He began, to be about thirtie yeares of age,* * *being as is supposed the sonne of Ioseph.* *Scal. emend. tempor.*

Αρχώμενος *incepit*, is not construed here with the Genitiue case τριήκοντα ἔτων, but is put absolutely here, according to the Hebrew phrase; as in *Gen.*9.20. *Tunc cœperat Noe plantare vineam, To plant a Vineyard, and drinke of the Wine thereof.* The wrong reading is thus; *Then*

Then he began to be about thirtie yeares of age, without any diſtinction. *Dionyſius* following the wrong pointing, makes him but *ſeuen and twentie yeares when he began his Miniſtery*. *Keplerus* makes him to begin his Miniſtery *in the beginning of his thirtieth yeare*. But he began his Miniſtery in the beginning of his thirtie one yeare, being full thirtie.

Iohn 17. 3. 11 *This is life eternall to know thee onely to be true God, and whom thou haſt ſent Chriſt.* This is the true reading.

The Arians pointed the place wrong, thus; *This is life eternall to know thee onely,* * *to bee the true God, and whom thou haſt ſent Chriſt.* So they would ſeclude Chriſt from being true God: For the excluſiue particle μονὸν, belongs not to the *ſubiectum, life eternall*, but to the attribute, *The true God*. Which particle in the Greeke ſheweth cleerely, ἵνα γινώσκωσι σὲ μονὸν ἀληθινὸν θεὸν: and the ſence is this; *That yee may know the Father to bee that God, who is onely very God.* If the Comma were put after (onely) then it would ſeclude the attribute, *the true God*, from the Sonne, and the holy Ghoſt: but when it it rightly placed, it ſecludes the attribute onely from Creatures. *Solus Pater eſt Deus, (ſolus) ſecludit attributum, ab alijs perſonis, ſed vera lectio ab omnibus Creaturis.*

2 Theſ. 3. 14. 12. *If any hearken not to our ſpeech by an Epiſtle, note ſuch a man.*

The wrong pointing is this; *If any man hearken not to our ſpeech,* * *note him by an Epiſtle.* For it is not the Theſſalonians, but *Paul* that ſhould write the Epiſtle.

Revel. 13. 8 13. *Whoſe names are written in the booke of the Lambe ſlaine, from the beginning of the world.**

Slaine, here is not referred to theſe words, *from the beginning of the world*, but to the words going before; *written in the Lanbes booke from the beginning of the world.*

Acts 19. 5. 14. *Then said Paul: Iohn verily baptized with the baptisme of repentance, saying vnto the people; That they should beleeue in him which should come after him,* (that is) *in Christ Iesus: So when they heard him, they were baptized in the Lord Iesus:* This is the right pointing. *That they should beleeue in him which should come after him,* that is, *in Christ Iesus, and when they heard him,* * *&c.* taking them for *Lukes* words: This is the wrong reading.

The right reading makes these to be *Pauls* words *(and hearing them they were baptized)* that is, *Iohns* hearers hearing himselfe. The wrong reading makes them *Lukes* words, and so make the twelue men whom *Iohn* baptized, to be rebaptized againe by *Paul.*

Esther 2. 5. 15. *There was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shemai, the sonne of Kish,* * *a man of Iemini; which had beene carried away from Ierusalem with the captivitie.*

The right pointing is, not to make a Comma after *Kish,* but after *Iemini*: for if it be set after *Kish,* then the relatiue will haue relation to *Mordecai*; then *Mordecai,* should haue liued from the captivitie of *Ieconiah,* till the Persian Monarchy. Therefore *Tichcha* set vpon *Kish,* is but *semi-incisum,* and hath not the force of a full Comma. For the Hebrewes haue their *Semi-incisa, incisa, membra, & puncta: membrum,* properly is the point which answers to the Greeke Colon.

Iam. 2. 24. 1 *Ye see then how that of workes, a man is iustified, and not of faith onely.* This is the right reading.

The wrong pointing is, *That of workes a man is iustified, and not of faith* * *onely.*

If it were thus pointed, then it should carry this sense, *Ye see then that a man is iustified by workes, and not onely iustified by faith* [illegible] is, *That he is both iustified by workes* [illegible] point is to be placed before *and,* and [illegible] ered to πίστεως, signifying, *Fide sola vel solitaria,*

ſolitaria, The faith that is alone: It is one thing to ſay, that *Man is not iuſtified by faith onely*: which *Iames* never ſaith, and were a contradiction to *Paul*: and another thing to ſay, *That a man is not iuſtified by faith alone*, which is moſt true, and *Paul* never denyed it.

That this is the right pointing, and that the place hath this meaning; it is evident thus.

Firſt, by the drift of the place, which is not to ſhew, what place faith hath in iuſtification, for that is *Pauls* drift. *Rom.* 4. 5. But to ſhew what faith it is, that hath place in iuſtification againſt Solifidians.

Secondly, By the examples alledged, for *Abraham* was iuſtified before God, long before the oblation of *Iſaac*; and *Rahabs* worke could not iuſtifie her before God, becauſe ſhe was ſtained with many imperfections.

Thirdly, by collation of other places of the ſame Text, verſ. 14. where he ſpeaketh of the having of faith with workes, and not of iuſtifying by workes with faith.

Fourthly, the Syriack tranſlates it *fide ſola, faith alone*.

Fiftly, verſe 20. χωρὶς ἔργων *without workes is dead*, that is, *That faith which hath no workes is dead*: and not, *Faith without workes is dead*, as *Beza* diſtinguiſheth well; as if faith were quickned by workes.

Laſtly, when μόνον ſignifieth *onely*, and not *alone*, it is other wayes placed, οὐ μόνον πίστει, as the Greekes vſe to ſpeake: But placing it after οὐ πίστει μόνον, it ſignifies μόνῃ, *fide ſolitaria*. I conclude this then, that we are iuſtified by faith with workes *aſſociatiuè*, but not by faith and workes *copulatiuè*. I worſhip Chriſt with his fleſh *aſſociatiuè*, but not Chriſt and his fleſh *copulatiuè*. So, I honour the King with his Crowne *aſſociatiuè*, but, I honour not the King and his Crowne *copulatiuè*.

The commands are pointed after another manner, then any of the reſt of the Scriptures; for ſome of them ye ſhall ſee diſtinguiſhed by a full point, and lightly ſal-

so ye shal see *Atnach* and *Zakeph katon*, that is, Colon and Comma *maior* both ioyned, the first as a note of greater distinction, and this of a lesser. So ye shall see *Silluck* and *Atnach*, ioyned together after some of them. A full point, & a colon.

Obiect. Whence came this divers pointing of the Law.

Answ. The reason which the Iewes giue is ridiculous, they say the commands are all ioyned together without any full distinction, *Bedibbur echad, sermone vno*, at one speech, that is, without any rest, because God pronounced them all with one breath. They are distinguished againe, say they, because men cannot without resting pronounce them.

But the truth is, that the commands, as they are distinguished, so there is a ful point, to make the distinction; but because there is a great affinitie amongst them, therefore it is also that they are lightly distinguished; & it is to be marked, that these commands which are set downe without any coniugation in *Exodus* the 20. *Deut.* 5. 18. are set downe with a copulatiue, *Thou shalt not murder*, and, *thou shalt not commit adultry*; to teach vs the conioyning of the commands as into one body, which must also be done in one practise. The Schoolemen say well, *Tota obedientia est copulatiua*, the whole law is copulatiue. Iam. 2. 10.

Chap. IIII.

Of the Third Helpe.

Αναλογία, or collation of Scripture with Scripture.

Canon. Collation of Scripture with Scripture, is a most profitable help to bring vs to the sense of the Scripture.

Confir. *Act.* 16. 10. συμβιβάζοντες ὁ κύριος εὐαγγελίσασθαι αὐτούς, being assured that the Lord had called vs to Preach the Gospell vnto them. * Certi facti excollatione scripturarum.

Illust. As the middle lampe of the Candlestick, being enlighned

ned from the fire of the Altar, one lampe gaue light to another; so the Word of God having light from Iesus Christ, one Scripture then giues light to another.

Canon. The Iewes vsually conferred Scripture with Scripture. *Act.* 15. *Moses is read of old euery Sabboth in the Synagogue.*

Illust. When[k] they read *Moyses* Law, they read so much of the Prophets answering to the Law. They divided *Moses* law into 53. equall Sections, ioyning two short ones: and ends them all in a yeare, allowing a Section to euery Sabboth. These Sections were called *Parascha* in the Law, and *Haphtarah* in the Prophets. as ye would say, divisions, or a distinguished part of the Text.

k *Buxtorf. Tiber.*

They were called also *Sydra*, *á Sedar*, *ordine*, in the Chaldie: and the Apostle *Coloss* 2.17.18. hath relation to this manner, εν μερει τῆς ἑορτης, *in parte Sabbathi*: it was called[l] *Pereck*, or *Cheleck*, as ye would say, *In tractatu de festo*, places for the feasts: for they had so much allotted for them to read in their feasts.

l *Talmud. lib. chagiga.*

These Sections were distinguished by three great פפפ. in the Law, and by three great חחח in the Prophets. But there is one of them, *Gen.* 47.28. which is not distinguished as the rest, by three great P.P.P. And the Iewes giue the reason to be this, because it is the shutting vp of the Booke of *Genesis*, yea and of the whole Law and Prophets to the comming of the Messias: and because the time of his comming was not expresly set downe; therefore they continued this Section with the former.

The occasion why they ioyned these parts of the Prophets, with these of the Law, was this; when they were vnder the persecution of *Antiochus Epiphanes*; He polluted the Temple, tooke away Circumcision, and forbad the reading of *Moyses* Law vnder paine of death; therefore they called him *Antiochus haraschi*, *Antiochus the wicked*. Now least they should altogether want the rea-

1 Mach. 9. 43.

reading of *Moyſes* Law, they made choice of certaine parts of the Prophets, moſt anſwerable to the parts of the Law which they read before.

1. As for this place *Gen.* 1. 1. *In the beginning God created heauen and earth.* They made choice of the Prophet *Eſay* 42. 5. *So ſaith the Lord, Creator of the heauen and earth*: and they read to the eleuenth verſe of the fortie three Chapter, which hath this marginall note vpon it, *Gnad kan, hnc vſque, thus farre.* *Brught, concent.* ע"כ

Gen. 6. 9. 2 The ſecond diſtinction was this; *Theſe were the generations of Noah.* In place of theſe words, they made choice of the words of the Prophet, *Eſay* 54. 11. *Canta ſterilis, Sing thou barren:* for as the firſt place intreats of the naturall generation of *Noah*; ſo doth this, of the ſpirituall generation of the Church.

Their third diſtinction was, *Gen.* 12. 1. *Abi tibi, Goe vnto a land*: For this, they made choice of the fortie of *Eſay*, from the 25. verſe to the ſixteenth of the forty one Chapter: for as in this Section of *Geneſis*, the departing of *Abraham* out of his owne Countrey to a ſtrange land is handled; ſo in this Section of the Prophet *Eſay*, there is a comfort ſet downe to the Iſraelites, in baniſhment. And ſo forth to the end of the Law; as ye may[m] ſee the places paralleld in the end of the Hebrew Bible. m *Biblia Hebraica.*

When the tyrannie of *Antiochus* was ended, they began againe to reade *Moſes* after the old manner, and they read ſtill the places of the Prophets with him. Theſe places of the Prophets they called *Haphtara* from *Patar ceſſare*, to ceaſe, for they being ended, they went home, and he was called *Naphtir ceſſator*, who read this laſt part in the Prophets.

When they ended the reading of the Law, they had a feaſt, which they called *Schimchath tora, latitia legis*, the ioy of the Law: this was the 23. of *Tizri*.

Theſe ſections or diviſions received in the Liturgie of

of the Church, were not *Diuinæ inſtitutionis*, by diuine appointment: for oftentimes they make a Section, where there ſhould be a continuance of the Hiſtory.

The eleuenth of *Geneſis*, at the 32. verſe, is ſeparate by their Section, from *Geneſis* the twelfth, where the Hiſtory is continued; for God ſpake theſe things to *Abraham* when he was in Meſopotamia, before he came to Charran. *Act.* 7. 3.

Obiect. But it may ſeeme theſe Sections were appointed by God, and that they were kept by the people of God as diuine. *Nehem.* 9. For when the mourning of the people for their Moabitiſh wiues, was interrupted; all the time of the feaſt of the Tabernacles, that is, to the 22. day of the moneth of *Tizri*;[n] they began not to take vp their mourning againe, till the 24. day of the moneth: the 23. day was a day of ioy, becauſe they ended the reading of the Law that day.

n *Scaliger de emend. lib. 7.*

Anſw. The latter Iewes appointed many faſts and feaſts (as may be ſeene in the Kalender) which they had no warrant for out of the Word of God: neither is the ground cleare enough out of this place, that they keepe the feaſt that day, that it will now follow.

When they ended the reading of the Law, the next Sabboth they called it *Sabboth Bereſheth, requies in principio*: they began their reading in this moneth of *Tizri*, becauſe they held generally that the world was created in September.

Beſides the reading vpon the Sabboth, they read theſe Pataſchaes or Sections vpon the weeke dayes alſo, but they read not the whole Sections: and theſe who would ſeeme to be more deuout, faſted theſe two dayes alſo: and of this the Phariſe boaſted, *I faſt twice in the Sabboth*, that is, in the weeke. The Iewes in the Eaſt began this faſt, vpon *Dijum*, and ended it in *Dijum*, the fift day of the weeke.

This

Canon. This collation of Scripture with Scripture, the Apoſtles afterward vſed it.

Illuſt. The two Teſtaments are Gods two Silver Trumpets, and his two lips, as it were, breathing out one truth.

Canon. I. When the Apoſtles cite Scripture to confirme their doctrine, it is not becauſe their doctrine ſtands in need of confirmation (as ours doth, *For all men are lyers:*) But it is for our cauſe, to let vs ſee the harmony and conſent that is betwixt the Old and New Teſtament. ° The Iewes ſay well, *The Law needs no fortification.*

Eſay. 9. 17.

° *Talmud. Hieroſolymitanum.*

Canon. II. When the Apoſtles compare Scripture with Scripture, ſometimes the reference is in expreſſe words: ſometimes the collation is in the matter, and not in the words. *Scriptum eſt in vocibus & ſcriptum eſt in rebus:* it is written in the words and the matter.

Eſay 11. 1. *Zach. 6. 12. A branch ſhall riſe, Netzer. Math. 2. (Behold he ſhall be called a Nazarit.) Netzerit,* and not a *Nazarit:* The Evangeliſt expounds the Prophet in ſenſe, though not in words, for Chriſt was not a Nazarit. Therefore theſe words in *Mathew,* ſhould be interpreted, hee ſhall bee called a *Flower* or a *Branch*; the Scripture cals a child a *Branch,* and a branch a *Child.* So the Hebrewes cals (*Bath*) a *Daughter,* and *the apple of the eye,* becauſe his daughter is as deare to him as the apple of his eye: *Per Metalepſin,* one word put for another, hauing ſome ſimilitude.

Chryſoſt.

Mat. 2. 23.

Canon. III. When the Apoſtles cite the Teſtimonies of the Old Teſtament, ſometimes they change ſome thing for illuſtration.

Micha. 5. 1: 1. *Example.* *But thou Bethlem Ephrata, art the leaſt of the Rulers of Iudah, out of thee ſhall come forth to me, who ſhall be Ruler in Iſrael.* But *Math. 2. 6. And thou ſhalt not bee the leaſt:* That which *Mathew* ſayes, *Micah* inſinuates, *Out of thee ſhall come he who ſhall not be the leaſt:* and *Micahs* words may be read thus, by an interrogation, *Art thou the leaſt of*

Iob 40. 30. *of the Rulers? Thou art not:* as *Iob* ſayes, *Wilt thou draw the Whale with the hooke?* that is, thou canſt not.

Eſay 22. 13 2 *Let vs eate, let vs drinke, for the morrow wee ſhall dye:* But the Apoſtle, 1. *Cor.* 15. 32. puts it in the preſent time: *The morrow we dye.* For illuſtration, to expreſſe the boldneſſe of theſe Sadduces and Epicures, who would eate and drinke ſecurely, although they were preſent to die: and the Chaldie Paraphraſt addes, *(and not riſe againe)* to ſhew that theſe Epicures looked not for the reſurrection.

Pſal. 40. 7. Heb. 10. 5. 3. *Mine eare haſt thou pearced:* but the Apoſtle, *Hebrewes* 10. 5. hath it thus; *A body haſt thou fitted to me:* for illuſtration: Chriſts obedience began at his eare, but his whole body was obedient when he offered himſelfe vpon the Croſſe.

Pſal. 47. 5. Ephe. 4. 8. 4. *He aſcended vp on high and receiued gifts:* but *Epheſ.* 4. 8. *He aſcended vp on high and gaue gifts.* For illuſtration, all the gifts which Chriſt receiued, hee receiued them to this end, that he might beſtow them vpon his Church.

Pſal. 51. 4. 5 *That thou mayeſt be pure when thou iudgeſt:* but *Rom.* 3. 4. *That thou mayeſt overcome when thou iudgeſt:* for illuſtration, for they who are pure overcome in iudgement.

Canon. IIII. Sometimes the Apoſtles adde ſome thing for illuſtration.

Exod. 24. *With Hyſop and Scarlet:* but *Hebrewes* 9. 19. he addes, *Hyſop and Scarlet wooll;* becauſe all the Scarlet about the Sanctuary was of wooll *Xylinum,* which was the wooll of a tree: for there was no Silke in the Tabernacle, ° (as ſome coniecture) becauſe it comes of the Worme, a creeping thing, which was vncleane by the Law, therefore *Byſſus* was fine linnin of Egypt, and not Silke.

° *Ainſworth on Exod.*

Deut. 6. 5. *Thou ſhalt loue the Lord thy God with all thy heart, ſoule, and ſtrength:* and Chriſt addes, μετα διανοιας, *Both with the efficacie of the minde and will.* And the ſcribe addes a fift word, *Marke* 12. 33. συνεσεως, *Vnderſtanding,* by which diver-

Psal.77.7. diversitie of words, God would let vs see that we should loue him vnfainedly, and that all the springs or fountaines within our soules, should praise him.

1.Sam.9.16 *And God gaue them Saul the sonne of Kish, a man of the Tribe of Beniamin:* but *Acts* 13.20. *He gaue them Saul, a man of the Tribe of Beniamin fortie yeares.* For illustration, to cleere this part of the Chronologie the better.

Canon. V. Sometimes they omit something for illustration.

Esay 52.7 Rom.10.15 *How beautifull are the feete of these who bring the glad tidings of salvation vpon the mountaines. Paul, Rom.*10. citing this place, leaues out (*vpon the mountaines.*) The Prophet when he went to prophecy, he went to Iudæa a mountainous Countrey, but the Apostles were to goe into the whole world: all the world is not mountainous, therefore he leaues out pertinently, *vpon the mountaines.*

Exo.20.12. *Honour thy father and thy mother, that thy dayes may bee long in the land, which the Lord thy God giueth thee*: but

Ephes.6.3. the Apostle to the *Ephesians* repeating the same, leaues out (*which the Lord thy God giueth thee.*) For the Christians were not to goe to Canaan to dwell againe.

Canon. Collation of Scripture with Scripture, is either in the phrase, when we compare the phrase of the Old Testament with the New: or in the type & the thing signified. Thirdly, in the type with the antitype. 1.*Pet.*3.21. In all these we must take heede that our παραλλαγαὶ be ἴσα, alike.

παραλλαγαὶ ἴσα. Of phrases not rightly matched, nothing is concluded.

Canon. I *Hic est sanguis Testamenti seu fœderis. This is the blood of the new covenant.* Math.26.28. *Hoc est sanguis meus: This is my blood.*

Exod.24.8 These two places are not well matched; the one place is proper, the other is tropicall: for when *Moses* sayes, *This is the blood of the Covenant*, he pointed at the blood of the sacrifice, which was blood indeed: but when Christ sayes, 1.*Cor.*11.24. *Luke* 20.20. The wine which

which was in the Cup, was a ſacrament of his blood.

1 Cor. 11. *Hoc facite*, the Ieſuites expound it *ſacrificate* ſacrifice. So *Iudg.* 13. 15. *Facere hædum, id eſt ſacrificare*, to kill a Goat. Theſe places are not rightly compared. παραλλήλα ἄπτα.

Facere hædo, to kill a Goate; *facere vitula*, to kill a Calfe, *eſt ſacrificare*, to ſacrifice; *ſed facere vitulam*, is onely *mactare*, to ſlay. *Gen* 18.7. So *Exod.* 12.17. So *Exod.* 29. and 30. *Facere iuvencam*, is not there to ſacrifice; but to ſlay and prepare it, that it may be a ſacrifice.

Obiect. *Iudges* 13.15. *Faciemus coram te hædum caprarum*, ſignifies, *Let vs ſacrifice for thee a Kid*; therefore, *facere hædum*, ſignifies here, *to ſacrifice*.

Anſw. Theſe are the words of *Manoah* and his Wife, to the Angell, whom they knew not to be an Angell. What anſweres the Angell? *If yee hold me ſtill I will not eate of your meate, and if ye offer a ſacrifice, offer it to God:* So *Facere hædum, is both to prepare the Kid, that it may bee eaten*, and, *to kill it, that it may be ready to be ſacrificed:* but it never ſignifies, *to ſacrifice*.

Canon. II. To compare the prophecy and the event, giues great light to the Scriptures, if they be rightly matched. παραλλήλα ἄπτα.

Gen. 49. 10 *The Scepter ſhall not depart from Iuda till Shilo come.*

When ° *Gabinius* the Pro-conſull eſtabliſhed fiue Synedrions of equall authoritie: (the firſt in Ieruſalem; the ſecond, in Gadara; the third, in Amathus; the fourth, in Iericho; the fift, in Saphar.) Yet the Scepter was not taken away from *Iuda*, although it was weakned much; and it is to be marked, that there hangs a Scepter ſtill aboue their heads where they ſat in *Synedrio*, to put them in mind, that the Scepter ſhould not depart from them till *Shilo* came; neither did it depart from them till Chriſt was borne: ᵖ then *Herod* killed thoſe of the Synedrion, and tooke the governement to himſelfe. ° P. Camam de repub. ind. ᵖ Ioſephus.

Ier. 35. 18. *And there ſhall not want one of the poſteritie of Ionadab, to ſtand before me for ever.*

The accompliſhment of this Prophecy was, [q] when the *Chaſidim* repaired the ruines of the Temple, in the time of the *Maccabees*, and vntill the deſtruction of the Temple.

q *Scal. in Elench. trihar.*

Zach. 11. 1. *And the gates of Libanus ſhall be opened.*

The [r] Iewes ſay, that this prophecy was accompliſhed fortie yeares before the deſtruction of the Temple, which is called, *Domus ſylvæ Libani*, The houſe of the forreſt of *Libanus*, 1. *Kings* 7. This is to be marked, becauſe the veile of the Temple rent in two, iuſt fortie yeares before the deſtruction of the Temple. In the Syriacke it is, *facies Templi ſciſſa eſt*, The face of the Temple was rent.

r *Talmud. lib. Ioma. cap. 4. fol. 39.*

Mich 3. 12. *Sion ſhall be plowed like a field.*

The accompliſhment, when *Turnus Ruffus* came in with a Plough, and tilled vp the very ground of the Temple; [s] for the Romans, when any Cittie rebelled againſt them, they cauſed to plough it vp with a plough, as it was their cuſtome when they built Cities; firſt they drew a draught round about them with a plough.

s *Scal. canon Iſagog. pag. 104.*

Dan. 12. 11 Mat. 24. 15 *And the abhomination of deſolation ſhall be ſet vp.*

The accompliſhment of the Prophecy [t] when the Romans cauſed diſplay in the Temple, the ſpread Eagle, and the abhominations, contrary to the Law.

t *Alexander ab Alexandro.*

Luk. 19. 44 *A ſtone ſhall not be left vpon a ſtone.*

The accompliſhment: [u] when *Iulian* the Apoſtate hyred the Iewes to build the Temple of Ieruſalem againe, they began firſt to raze the old foundation, and not to leaue a ſtone vpon a ſtone in it: here they accompliſh the Prophecie, but there comes a fire which ſcatters them, that they did never build a new Temple againe.

u *Tripart. hiſtor lib. 6. cap. 48. de Iuliano.*

Canon. When a wrong accompliſhment is applied to a prophecy, they are not rightly paralleld.

Eſay 7. 8. *And within threeſcore and fiue yeares, Ephraim ſhall be deſtroyed from being a people.*

The

2 Eſdr. 13. 45.

The falſe accompliſhment, when the Iſraelites went into the Countrey of Arſarat in Tartary, beyond the Caſpian hills, incloſed there by the Sabbaticall River: but the true accompliſhment was, when they were carried vnto the land of Medea by Aſſarrhadon.

2 Kin. 17. 6.

Eſay 19.

And he ſhall enter into Egypt, and the Idols ſhall fall before him. A falſe accompliſhment,[x] whē Chriſt fled to Egypt (ſome ſay) all the Idols fell downe before him, and that the tree *Perſea* bowed thrice downe, and did homage to him. This was the fault of the Ancients, that ſtrained the prophecies too much, in applying them to Chriſt.

[x] *Sozom.*

Num. 23. 17.

There ſhall ariſe a Starre in Iacob.

A wrong accompliſhment,[y] when *Ben Cosbi*, in the dayes of *Hadrian* the Emperour, gathered a multitude of Iewes together, calling himſelfe *Ben Cokiba, filium ſtellæ, The ſonne of a Starre*, applying this prophecy to himſelfe: but experience taught him afterward, that he was *Bar Choſiba* to them, *The ſonne of a lye.* But the true accompliſhment is in Chriſt, who was the true *Starre* Luke 1. *ariſing out of the Eaſt.*

[y] *Hier. cont. ruf. Talm. in l. Iachuſin.*

Zach. 14. 20.

And in that day holineſſe to the Lord ſhall be written in the horſe bridles.

A falſe accompliſhment, when *Helena* found the Croſſe of Chriſt, and put a peece of[z] it in the bridle of *Conſtantine* her ſonne. But the true accompliſhment is Tit. 1. 15. vnder the kingdome of Chriſt, *When all things are made holy to thoſe that are cleane.*

[z] *Euſeb. in vita Conſtantini.*

Pſal. 91. 13

Thou ſhalt tread vpon the Serpent, and the Cockatrice.

A falſe accompliſhment, when Pope *Alexander* ſet his foot vpon the necke of *Fredericke Barbaroſſa*, and troad vpon him. But a true accompliſhment, when Chriſt did tread Sathan vnder-feete.

Malac. 1. 11

And there ſhall be a cleane offering offered to the Lord in all places.

A falſe accompliſhment, when the Papiſts apply this

to the Maſſe: for all the faithfull (who are a royall Prieſthood to God) offers this ſpirituall offering to the Lord. The Prophet ſpeaking of the ſpirituall worſhip of the Goſpell, expreſſes it often by the ceremonies of the Law: they mention the burnt offerings, the ſheepe of *Kedar*, the rammes of *Nebaïoth*, and to goe to Ieruſalem.

Eſay 19.29 Eſay 65.7. Mal. 3.4.

Obiect. This ſacrifice which the Prophet ſpeakes of, is vnder the New Teſtament: but the ſpirituall ſacrifices of prayer, and vertues of charitie, were common to the Iewes vnder the Law.

Anſw. The Chriſtian worſhip, that ſucceeded the Iewiſh worſhip, was not meerely ſpirituall as ours, for they had carnall ſacrifices with their ſpirituall. 2. Although the worſhip of God was ſtill ſpirituall, (and no worſhip may ſucceed it) yet the ſame in ſubſtance came forth in divers manner: ſo the worſhip of Chriſtians, did ſucceede the Iewiſh, that was covered.

Many more examples might bee ſet downe, concerning Dittologie, or double reading; Stigmatologie, or right poynting; Analogie, or right Collation: But I ſtudie to brevitie. For any diligent man, by helpe of the Canons, and examples ſet downe, may make vp a whole Booke of ſuch, the way being made plaine before him.

Chap V.

Of the fourth helpe.

Μεταφρασις, or the Tranſlation of a Scripture, or * the Tranſlation from one tongue to another.

* Μεθερμηνεία.

Canon. THE Tranſlation of the Scripture out of the Originall tongues, into other Languages, is a profitable helpe for the vnderſtanding of the Scriptures.

Confir. There is into a Text *Paraphraſis*, *Metaphraſis*, and *Ecphraſis*. *Meta-*

Calius.

Mataphraſis, is when we tranſlate out of one language to another, as neere the words as we can.

Paraphraſis, is when we follow not the words ſo ſtrictly, but by a larger circuit of words, wee expreſſe the ſenſe.

Ecphraſis, is when we make a narration onely, according to the ſenſe, having no reſpect to the words.

A *Metaphraſe*, Deut. 22. 6. *Ye ſhall not kill the dam vpon the Egges. Ionathan* Paraphraſeth it thus; *As our Father in heaven is mercifull, ſo be yee mercifull vpon earth; therefore in one day ye ſhall not kill the Cow and the Calfe, the Ewe and the Lambe.*

The Ecphraſis of it, *Ye ſhall not be cruell.*

Leuit. 19. 28. The Metaphraſe, *He who polluteth himſelfe with the ſoule of the dead.*

The Paraphraſe, (*with the bones of the ſoule*) to let vs vnderſtand, that by ſoule there, he meanes the body.

Ecphraſe, *He who pollutes himſelfe.*

Obiect. If it be ſaid, that which is not authenticke ſhould not be read in the Church, no Tranſlation is authenticke, therefore it ſhould nor be read in the Church.

Anſw. *Aliquid eſt primariò authenticum*, primarily authentick, *aliquid ſecundariò*, ſecondarily authenticke; a Tranſlation is authenticke, in ſo farre as it agrees with the originall.

Queſt. How farre are we bound to beleeue a Tranſlation?

Anſw. Here we muſt vſe the diſtinction of *Neceſſitas conſequentis*, neceſſitie of themſelues; and *neceſſitas conſequentia*, the thing that followes on them: *Neceſſitate conſequentis*, wee are bound onely to beleeue the Scriptures for themſelues: we beleeue a Tranſlation, *neceſſitate conſequentia*, putting this, or this, (that is) wee beleeue a Tranſlation, in ſo farre as it is agreeable to the authenticke Scripture.

PARAG.

Parag. I.

Of the neceſsitie of a Tranſlation.

Canon. WIthout Tranſlation, the Scriptures could not be vnderſtood by forraine people.

Confir. 1. *Cor.* 14. 11. *If I ſpeake in an vnknowne tongue, I am but as a Barbarian.*

Illuſt. When *Ptolomæus Philadelphus* had gotten the Copie of the Hebrew Bible out of Iudæa, to put it in his Library in Alexandria, he vnderſtanding nothing of it, ſaid; [a] *What profiteth a ſealed vp fountaine*, or a hidden treaſure? therefore he ſent to Iudæa for learned men, to tranſlate the Bible.

[a] *Epiphan. de ponder.*

Paragraphe II.

Of the Seventies Tranſlation.

THis Tranſlation of the Seventie, was the firſt Tranſlation, which ever was of the Bible, and it was by Gods ſpeciall providence, that it was tranſlated by them: for by it the Lord made a way to the calling of the Gentiles; [b] there was no Tranſlation before it in the daies of *Alexander* the Great, or aboue: for whatſoever *Plato* or *Ariſtotle* learned of it, it was by Tradition, not by Tranſlation

[b] *Ioſeph. lib. 2 antiq.* ſayes that they tranſlated onely the fiue bookes of Moſes.

Canon. 1. The ſeventie were not θεοπνευστοι, *Inſpired immediately by the holy Ghoſt*, when they tranſlated this Scripture.

Illuſt. Of purpoſe they ſtudied to change ſome places, for feare of giving offence to *Ptolomie*, and his Queene: *if we pleaſe men, then we are not the ſeruants of Chriſt.* Gal. 1. 10.

When [c] *Philip* came to the Oracle of *Apollo*, the Prieſts cauſed the Oracle to anſwer to his humour, and therefore it was ſaid φιλιππιζειν. So they would make the Scriptures humour *Ptolomie*, and ſo φτολομαϊζειν.

[c] *Demoſth.*

[d] *P. Crin.*

Theſe places make their wrong Tranſlations manifeſt.

And

Gen. 2. 1. *Example.* *And God ceased from all his labours the first day, and rested the seventh day*: Least King *Ptolomie* should haue asked them; What? *Made God any thing vpon the seventh day, and then rested?*

Exod. 4. 20 2 *Moyses* tooke his wife and his two sonnes, and sett them vpon an Asse: but the seventie translates it thus. [c] *Moyses tooke his wife, and his two sonnes, and set them vpon that which was vnder the yoake* (ὑποζύγιον:) Least King *Ptolomie* should haue derided our Master *Moses*, because he rode vpon an Asse, and that he should not say, how could an Asse beare a woman and her two sonnes, hee would never haue done this, if he had not beene a begger?

c *Chronicon iempti secundi sive annales regum Israel.*

Leuit. 9. 6. 3. *Ye shall not eate of a Hare.* They translate it not λαγὼν, *a Hare*; but δασυπόδα, *rough-foote*, because the Kings wife was called *Arn bath*, *a hare*: they would not translate it a *Hare*, least the Queen should say, that the Iewes did mocke her.

Num. 16. 17. 4. *I tooke of them not an Asse*; but the seventy translates it thus: *I tooke of them nothing of valure.* Least the King should say hee tooke not an Asse, but hee hath taken some other reward, therefore they translate it ἐπιθύμημα, putting *Chamud desiderabile*, for *Chamor asinus*.

Deut. 32. 8. 5 *The sonnes of Israel*: But the seventie translates it, the Angels of God; least the Heathen should take offence heere, that *Israel* should bee matched with the seventie Nations; that is, with all the people of the world.* *The things beneath* (say they) *signifie mystically things aboue: the seventy Nations, signifie seventie Angels, who are about Gods glorious Throne; the presidents of the seventy Nations.* Doth not the Apostle confute this doctrine, *Coloss.* 2. 18. and herein the seventy followes the Platonick errour of the Iewes.

* *Talmud. lib. Meghillah.*

Thirteene such places they translate, as *Iosippus* and the *Talmud* testifie: but how ridiculous reasons they are,

Talmud. Babylon.

are, ye see; which shews, that they haue not beene immediately directed by the holy Spirit.

II. The second reason, which proues them not to bee θεοπνευστοι, is this: the seventy hath added to the number of the yeares of the Fathers, an hundred yeares to each one of them. *Gen.*5. which is not in the originall, that they might seeme to match the fabulous Egyptians in the number of their yeares: and so, *They would lye for Gods cause.* Iob.13.9.

III. The third reason, which proues them not to be inspired by the holy Spirit, is this; they haue added three or foure verses to the end of *Iob*, which are not originally set downe in the Hebrew.

Canon. The seventie washing their hands every day, in token of their sincerity in this worke, seemes not to haue beene so sincere in this busines. f *Arist.*

Illust. Therefore that which some report, * that they were shut vp in severall Cells, which long after were to be seene in Alexandria, g *Hierome* reiected as a fable; shewing that no such thing is reported by *Aristeus*, that was present at the businesse, and that no remainder of any such Cells was to be found at Alexandria, but that they met in one place, and conferred together every day, till the ninth houre, and in seventie dayes perfited the whole worke. *Augustine* h leaueth it doubtfull. This fable is vrged by some, to proue that these Translators were guided by a Propheticall Spirit; therefore *Augustine* cals them; *Sapius Prophetas & eodem quo Prophetæ spiritu incitatos illa scripsisse, etiam in quibus ab Hebraa ratione dissentiunt:* oftentimes Prophets, and to be stirred vp with the same Spirit that the Prophets were in writing those things also, in which they disagree from the Hebrew writing: but *Hierome* condemneth this.

Canon. Although the seventie were not immediately inspired by the Holy Ghost in writing; yet the Church hath accoun-

* *Ioseph. de antiq. Iud.*

g *Hieron. in Pentateuch. Moysi præfatione.*

h *August. de doctrina Christiana lib. 2. cap. 15.*

accounted their Translation next vnto the holy Scriptures.

Illust. Some holy Writ is *Authentica veritatis*, of authenticke veritie: Some is *Ecclesiastica vniversalis recepta*, received vniversally in the Church: Some but *Ecclesiastica particularis*, particularly received in some Churches.

Authentica veritatis, as the Hebrew Translation of the Old Testament.

Ecclesiastica vniversalis, the Translation of the seventie received in all Nations.

Ecclesiastica particularis, The Translation of *Ptolomæus Lagus*, received onely in Egypt.

The Greeke of the New Testament, is *Authentica veritatis*. The Syriacke is *Ecclesiastica vniversalis*: but *Hieromes* Translation, is *Authoritatis privatæ*. The Greeke Text is, αὐτόγραφον: The Latine and Syriacke, is ἀντίγραφον.

Canon. The Apostles themselues followed the seventies Translation in most things: therefore their authoritie must be more vniversall, then any other private mans Translation.

Illust. It was great presumption in the orientall Iewes, who dwelt at Babylon, (and keepe still the originall Text) to keepe a yearly fast called * *Megaria*, because the Bible was translated in Greeke by the seventie: and they say, that there was three dayes vniuersall darkenesse when it was translated, and they call the westerne Iewes in derision (who follow the seuenties Translation) *Kira hami phrang lectionem retrorsam:* The backward reading, because they read from the left hand to the right.

They called the other reading, *Hallore giphtit*, which is, *From the right hand to the left.* The westerne Iewes were said, διαγινώσκειν διγλῶσσει, *Legere Egyptiace*, that is, *To vse the Greeke tongue:* they were called *Hellenistæ*, because they vsed the Greeke Translation in their Synagogues.

Talmud. Babylon.
* These *Megaria* were kept by them when any lamentable thing fell amongst them, as the burning of the Temple, and such.

Vpon this, there arose a great contention betwixt the Iewes and the Græcians, *Act.6.1.* That is, the Græcizing Iewes; and the other Iewes who kept the Hebrew Text, the chiefe of these dwelt in Babylon. 1. *Peter* 5.15. This hatred continued afterward when the Græcizing Iewes had their Synagogues distinguished from other Iewes; k *Beniamin Tudelensis* faith, that in his time there were two sorts of Iewes in Alexandria, *Babylachim & ikrikin, id est, Gracizantium, & non Græcizantium, Gracizing Iewes, and not Græcizing*: for the Babylonian Iewes followed not the Greeke Text.

i *Scal. in Euseb.*

k *Beniamin Tudel.*

Learne to put a difference betwixt these three sorts of Iewes: First, the Hebrewes who dwelt still in Palæstina: Secondly, these who were carried away to Babylon, 1 *Pet.* 5. 15. Thirdly, *Hellenistæ*, or *Græcizing Iewes, Iohn 7. will he goe to the dispersed Greekes.*

It was a great presumption in the Babylonian Iewes, to hate so greatly the Western Iewes, who followed the seventies Translation, seeing the Apostles themselues followes them in many things.

Canon.

The seventie differed from the Hebrew Text in many things, because they followed the Syriacke tongue, which was then most in vse.

l *Full. Misc.*

1 *Examp.* Psal. 1.

Raschang in the Hebrew tongue, signifies him who was *condemned*; but in the Syriacke tongue, it signifies him who was *wicked*.

The seventie following the Syriacke, translates *Harashagna* ἀσεβῆς, *wicked*; for none were condemned but those who were wicked.

2. *Example.* Psal 51. 4.

That thou may be iustified in thy speeches, and pure when thou iudgest. But the seventie turnes it, καὶ νικησῆς *& vincas, and may ouercome*: which version the Apostle followes, *Rom.*3.4. The seventie following the Syriacke, translates the word, as the Syriacke hath it. For *Zeka* in the Syriack tongue, signifies to *ouercome*, these who are pure

pure overcome in iudgement.

3. Examp. 2 Sam. 24. 15. *Dabar* in the Hebrew, ſignifies the *Peſt*, in the Syriack, is is called *Meitheta*, *Death*; and the ſeuentie following the Syriack, and *Iohn* 7. *Reu.* 6. 8. cals it θανατον, *Death*.

This Tranſlation of the ſeuentie periſhed, when the Library of *Ptolomie* was burnt by *Pompey*, therefore they are but fragments of it which we haue now.

PARAGRAPHE III.

Of the Tranſlators that followed after the Seuenties.

Canon. The second tranſlation.

THe next Tranſlation, was the Tranſlation of *Aquila*, borne in *Pontus*: firſt, he was a Gentile, ſecondly, a Chriſtian: thirdly, an Apoſtate Iew. He Tranſlated the Bible both corruptly, and contentiouſly.

Illuſt. m *Ierome in Ezek.* 3.

This m *Aquila* had another Tranſlation more accurate then the firſt, κατ' ἀκριβειαν dicta: It was called the edition of the Iewes, becauſe the Grecizing Iewes vſed it in their Synagogues.

The third tranſlation.

The third Tranſlation, was that of *Theodotion*, borne in *Pontus* alſo: firſt, he was a Mancionite, after leauing his ſect, became a Chriſtian Orthodox in ſhew: he made defection from the Chriſtians to the Iewes, and tranſlated the Bible.

The fourth tranſlation.

The fourth Tranſlation, was that of *Symmachus*, vnder *Auguſtus Seuerus*, a Samaritane; who becauſe hee could not get a place of dignitie amongſt them, came to the Iewes, and was circumciſed the ſecond time. (For they vſed to circumciſe them anew againe, who made defection to the Samaritanes, or came from them.)

The fift tranſlation.

The fift Tranſlation, was found incloſed in a Barrell at Iericho, and it is called the fift Tranſlation.

The ſixt tranſlation.

The ſixt Tranſlation, was found in the yeare of Chriſt, 230. at Nicomedia.

Origen ioyned all theſe together in one volume; the ſeuen-

seventieth, that of *Aquila*, of *Theodosion*, *Symmachus*, two Coppies of the Originall; one in Hebrew letters and another in Greeke Characters: for which the booke was called *Hexapla*; then he addes the other two, and then it is called *Octupla*.

Nota. Herein the Providence of God is to be seene; as the Lord made the Mazorites the instruments, to keepe the reading vncorrupt: so he made *Origen* the Instrument, (who was otherwaies but a bad Textuall) to preserue the best Translations.

Tertullian [n] testifies, that in Serapæo, (the Library of *Ptolemie*) the seventies Translation was put in Hebrew letters, and was vsed to be read in their Synagogues. [n] *Tertul.*

In some of their Synagogues, they read both the Hebrew and the Greeke, as at this day: and sometimes they vse to reade the Hebrew, and the Targum.

In [o] the dayes of *Iustinian* the Emperour, the old contention among the Iewes revived: some seeking that the Hebrew onely should be read; some againe, that the Greeke onely should be read. The Emperour allowes the Hebrew, and the seventies Translation to bee read: he discharges altogether δευτερωσεῖς, that part of the *Talmud*, called *Mischna*, because it is full of old Wiues fables, but he allowes δευτέρωσιν, the second Translation of *Aquila*. [o] *Iustin. in Novellis.*

Paragraphe IIII.
Faults in a Translation.

Canon. I. WHen a Text is Translated καταπόδια, *lightly*, (as the Greekes speake) then a Translation is servile.

I. *Exemp.* Deut. 5. 5. A Translator is not bound to translate word by word. *Vben Lo*, is translated, *Luke* 20. *hauing no children*. But *Math.* 22. 25. *hauing no seede*.

Mincha,

Minchà, The meate offering, Act 7.42. is tranſlated θυσία, *Incenſe.* But *Heb.* 10,5. σῶμα, *Now ſlaine.*

Canon. 2. A Tranſlation muſt not be * *luxuriant*; for then the Paraphraſe is in place of Tranſlating.

As men powring Wine out of one veſſell into another, take heed, that the vent be not too great, for then the Wine will corrupt: ſo, if a Tranſlator take too great libertie to himſelfe, he may corrupt the ſenſe.

The Apoſtles when they cite Scripture, they are not Tranſlators; and therefore they are not bound to the words, but may adde or paire: and yet as *Ierome* ſaith, * they giue the full ſenſe, *preſſed downe and running ouer.*

Canon. 3. A Tranſlation muſt not be barbarous.

Illuſt. The Ieſuite thinketh that the Pope may make a barbarous word good; but hee thought otherwaies, who ſaid, *Romanum Imperatorem in hominibus ciuitatis dare poſſe, non item verbum.* The Romane Emperour may giue Lawes to men in Citie, but he cannot giue Lawes to words.

Canon. 4. He muſt not be φιλόνικος, or a contentious Tranſlatour.

Such was *Aquila*, who as p *Ierome* teſtifies; *Non ſenſum ſed Etymologias verborum interpretatus eſt*: who interpret not the ſenſe, but the Etymologies of the words. *Thomas Aquinas* ſayes well; *We muſt not ſo much reſpect the originall, exact, and preciſe ſignification of words, as whereunto by vſe and ſpeech they are applyed.*

Aquila tranſlates σατύρους, *Satyres*, becauſe they were hayrie: ſo for *Hamma, ſol*, the Sunne, he puts *calorem*; ſo for *Iubina, Luna*, he puts *Album*: ſo *Progalmah Iuvencula*, a Virgine, he puts *abſcondita*; becauſe theſe were their true Etymologies in derivation.

Canon. 5. A Tranſlator muſt not affect καινοφωνίας, *Newneſſe of words.*

This was *Caſtalio* his fault: as *Sequeſter*, a Mid-man, *Promediatrix*, *genius pro Angelo*, an Angell; *obtrectare pro*

* Μεγαλαμφοβίς *Magnoscirtus* ἐυτονόβοος, having a large Paraphraſe.

* *Ierome.*

p *Hier. ad Pammach. de optimo genere interpre.*

r *Caſtalio.*

pro blasphemare, to blasphemes: so *infundere pro baptizare*, to baptize, and *Respublica* for *Ecclesia*, the Church.

Canon. 6 Illust. A Translator must not be malicious.

When our Lord hung vpon the Crosse, the Thornes but scratched his skinne; but the speare pearced his side: so some Translations but raises the skin: but there is another malicious Translation which pierceth the side of Christ and his word.

1. Exemp. Esay 7. *Behold a Virgin shall beare a Sonne. Aquila* of purpose, to disgrace Iesus Christ, translates it, *Behold a woman shall beare a* [illegible], *Sonne*. So the Papists of purpose to iustifie all their errors, they followed *Ieromes* Translation in all, and so they pierce the truth also.

Obiect. But what, will ye make *Ierome*, that worthy instrument of God, a piercer of Christs side?

Answ. God forbid: But the seventie, when they translated *Pron.* 8. 22.* *Canani* [illegible], *creavit*, and not [illegible], *possedit* (*God created me*) for (*God possessed me.*)

They did not of malice stab Christ, but indeed they raised his skin. When the Arrians (who denyed Christs Divinitie) lighted vpon this place, they stabbed Christ by it. So *Ierome*, at the first translating sundry things amisse, hee but raised the skinne; but the Papists iustifying all the errors in that Translation that goeth vnder his name, and preferring it to the Originall, in effect stabs the Lord. Did not *Sixtus Quintus* the Pope, for the iustifying of the vulgar Latine, set out a Greeke Byble by Cardinall *Carapha*, *Anno* 1578. to cause men beleeue, that the Latine was according to the ancient Greeke, whereas the Greeke was forged according to the Latine.

And this is worst of all, when they would make *Paul* privie to their forgery. There is a place cited out of the foureteene *Psalme*, and out of other places of Scripture, which places, because they are cited together, *Rom.* 3. They

Caneni, they thought in no compound of *Canan* and *Ni* the affixt but of *Canan*, and *Iod*, for *Canan*, signifies, *nidificare* or *creare*, or *constituere*. *Ecclesiasticus* 24. followes the same error.

קנת *Possidere.*

קנן *Nidificare.*

They dare bee bold to ioyne them all together in the foureteene *Pſalme*; affirming that *Paul* read them ſo in the ſeventie, and that out of the ſeventy they were ſet downe ſo, *Rom.* 3. And ſo they reade them ſtill in their Churches, contrary to the Originall.

PARAG. V.

What things are to be obſerved in a Tranſlation.

Canon. 1

WOrds which haue beene kept ſtill originally, ſhould not be tranſlated, *Rom.* 9. Κύριος Σαβαὼθ. So *Iames* 5. *Aſcends into the eares of the Lord Sabbaoth.*

Nota.

Saboth, Halleluia, Amen, Beſial, and ſuch words, are receiued into all languages, therefore needes no Tranſlation.

Canon. 2.

Words appropriate ſhould not be tranſlated to any other vſe, but kept for the vſe they were appropriate to.

1. *Exemp.* Gen. 49. 16

Super virum ſeparatum, (Nazir) a fratribus ſuis. Vpon the man ſeparate from his brethren. Here we cannot tranſlate it; *vpon the man, and a Nazarite from his Brethren*: becauſe *Nazarite*, is a word appropriate to the *Nazarites.*

2 Eccleſ. 2. 5.

I planted Orchards: but in the Hebrew it is, *I planted Paradiſes*: yet we cannot tranſlate it Paradiſes, becauſe it is appropriate.

2 Sam. 19.

That ye be not to me an adverſary: Leſatan, we cannot tranſlate it here, *That ye be not a Sathan to me*, For Sathan is appropriate to the *Divell* now.

3. Luke 18. 12

I faſt twiſe in the weeke: in the Greeke it is, *In the Sabboth*: yet we cannot tranſlate it ſo, becauſe *Sabboth* is a word appropriate to the Sabboth day.

4. Marke 7. 4.

The Phariſies waſh the Cups: in the Greeke it is, *Baptizes them*; yet we cannot tranſlate it *Baptize*, becauſe it is a word appropriate to *Baptiſme.*

5. Mat. 2. 20.

Διάκονος cannot be tranſlated *Deacon*, but a *Seruant*;

 becauſe

because this word *Deacon*, is appropriate through vse, to *Church seruants*.

3. Canon. Proper names when they are interpreted in another language: the interpretation should not be translated, as *Thomas* called *Didymus*, wee cannot translate it here (*twins*:) so *Talitha*, *Dorcas*, we cannot translate it a *Roe*: so *Cephas*, *Peter*, a *stone*. But where it is an appellatiue, although interpreted, yet we may giue the interpretation of it, as *Elimas*, *sciens*, *arabice*; by interpretation *Magus*, we may translate a *Magitian*: so *Abba*, *Pater*, *Father*: *Shilo*, which is by interpretation, *sent*.

4. Canon. Words which haue degenerate from the first imposition, should not be vsed in a Translation.

Confir. Hos. 2. 16. *Ye shall call me no more Baal, Lord, but Ischi, my husband.* So *Idiota*, 1. *Cor*. 14. should not bee translated an *Idiote* now, but a *priuate man*; because we take *Idiote* now for a *Foole*. 1 *Peter* 5. 3. Κλῆρος *Dei*, should not be translated *Gods Cleargie*; because *Cleargie* is not taken for *Clearkes*, but Gods *portion* or *lot*: the people are called *Gods portion*, *Deu*. 32. 9. So the Wise men came from the East. *Math*. 2. 1. In the Greeke it is μαγοὶ, wee cannot translate it *Magicians*, for they are Sorcerers now. If one should call a *King* a *Tyrant*, it were treason, or a *wise woman Saga*, would be hardly thought of: so among the Latines, *Fur*, a *Theefe*, when before it was a *Seruant*.

Virg. Quid facient Domini audent cum talia fures?
When * Slaues thus saucy are,
What will their Masters dare?

* Theeues.

5 Canon. Words which are institute for profane things, are not to be applyed in a Translation, to holy things.

Ἱερεὺς, a Priest, *Heb*. 7. 1. The Syrian translates it *Cumar*, which is never vsed of the Iewes, but to signifie a Heathen Priest: as *Iudges* 17. 10. *Come and be a Priest to me*. The Chaldie hath it, *Come and be a Cumar to me*: And the Iewes

Kumarim atrati, were the heathen Priests. Hos. 10. 5.

Iewes at this day cals the Monkes and Fryars *Cumarim*. So it were a vile thing to translate *Nabi*, *Propheta*, a *Diuiner*, being now taken in a bad part.

6 *Canon.* Words of whose signification we are not sure: these the Translator should keepe in the Text originally, and set his doubtfull Translation in the Margent.

Illust. The Psalter which the Church of Antiochia vseth, is not translated out of the seventies Translation, but out of the Hebrew Text.

2. *Example.* *Psal.* 18.3. Because they vnderstood not what this word *Casi, the new Moone* meant, they kept still the Hebrew word in their Greeke Translation. So in the Arabicke Paraphrase, because they vnderstood not what this word *Casi*, the new Moone meant, they left a blanke for it.

2 Gen. 35.16 *Kibrath haaretzh diata terra, halfe a daies iourny of Ground*: because the 70. vnderstood not perfectly these words, they kept still the *Hebrew* words in the *Greeke* translation.

3. Gen. 36.24 *This is Ana, who found out Haiammim, Mules in the desart*: because the Hebrew word was hard to be interpreted, therefore *Aquila*, *Symmachus*, and *Theodosion* retaines still the Hebrew word ἰαμὶν.

4. Deut. 14.5. The Chaldie and Arabicke, retaine the Hebrew word *Iachmura*, the *Chamois*.

7. *Canon.* There are many Beasts and Birds, which the Iewes farre lesse the Christians vnderstands not; and therefore kept still in their owne originall.

1 Lev. 11.18. *Racham*, the Redshanke: the seventie translates it πορφύριον, from the proper colour of it, because they vnderstood not what it was. *Angel. can.*

2. So *Leuit.* 11. *Cabath*, the Heron, the 70. translates it ὀνακράταλον, as they would say, *Asinus crepitans*, *ab* ὄνος *asinus*, *&* κρατάω *crepito*, *To make a noyse*: They gaue the Fowle this name, not vnderstanding the proper signification

cation of it, becauſe it brayed like an aſſe: if the naturall Iewes vnderſtood not many of theſe words, farre leſſe the Chriſtians: the Tranſlator ſhould doe well then to keepe theſe doubtfull words in the Text, and put his Tranſlation in the Margent.

Canon. Some[u] words in the Scripture, are either *media ſignificationis*, a middle ſenſe; *contraria ſignificationis*, a contrary ſenſe; or *quæ vergunt in extremum*, that turne to one of the extreames. A Tranſlator muſt take heed to theſe. [u] *Scal. in Elemeb.*

1. Words which are *mediæ ſignificationis*, theſe the Greeks call ἀμφίρρα, may be taken either in a good or bad ſenſe; and they may be knowne eaſily by the ſenſe.

Gen. 3. *And the Serpent was* (*Gnarum*) *the ſubtilleſt beaſt of the field:* here it cannot be tranſlated *the wiſeſt*, (although *Gnarum* be taken oftentimes in a good ſenſe in the *Proverbes*) but *ſubtile. Facere vngues*, *To let the nayles grow*, *Deut.* 21. *To pare the nailes*, 2. *Sam.* 19. So *Elevare caput*, *To lift vp the head*, *in Gen.* is either to *preferre a man*, or *to hang him.* So *Tranſeat calix.* Mathew 26. *To let the cup paſſe ouer.* But *Lament.* 4. 21. *To drinke the cup*: So *Numb.* 33. 3. *With a high hand*, that is, *preſumptuouſly*: but *Exod.* 14. *With a high hand*, that is, *couragiouſly*: *Onkelos*, with *an vncouered head*; that is, not being aſhamed, for they that were aſhamed covered their heads.

Pro. 19. 15

Gen. 40. 11

2. Words which haue a contrary ſenſe, may eaſily bee known, as *Bleſſe God and die*, *Iob* 1. Here it might be eaſily vnderſtood, that the contrary is meant, that is, *Curſe God.* So *Deut.* 22. 9. *Ne forte ſanctificetur plenitudo ſeminis*, *id eſt*, *polluatur*; Leaſt thou defile the increaſe of thy ſeed So 1. *Kin.* 21. 12. *Naboth had bleſſed God*: that is, *he curſed God.* So 1 *Sam. Cedo innocentem*, that is, *the guiltie.*

1 Sam. 14. 41.

3. When they tend towards the extreame, then they ſhould be moſt taken heed vnto.

Prou. 8. 14. *Gaon*, ſignifies firſt, *Excellencie*; and then *Pride.* Here we

we muſt take heed how to tranſlate the word, for they that are excellent men, fall ſoone into pride. So *Shatah to drinke*, ſignifies, to be *merry to ſobrietie*, and to be *drunken*: becauſe men when they are merry, if they take not heed, may fall into drunkenneſſe; therefore the Tranſlator had need to make the difference of theſe two.

Gen.43.34 Gen.9. *In bonum. In malum.*

Canon. A Tranſlator is not to adde a word to the Text, but where the ſenſe vrges it.

1 *Leuit.*24.11. *And the Egyptian blaſphemed (the Name of) God*: they adde this word *(Name)* whereas *Haſhem* ſignifies *God*, ſo that nothing ſhould be added.

שם *Pro Iehouah, Shem oſt nomen Dei.*

2. *Gen.*4.18. *And Cain ſpake to his brother Abel*: he ſayes not *& dixit (illa) Cain. So it was when they were in the field*: ſomethings is vnderſtood, but ſhould not be ſupplyed, becauſe the holy Ghoſt hath not expreſſed it. [x] The Latine Interpreter ſupplies, *Egrediamur foras, Let vs goe forth.* The Samaritane Copie ſupplies, נצא השדה, *Let vs goe to the field.* But *Targum Ieruſ.* ſupplies a long reference.

x *Hieron. lib. de quæſt. Heb.*

Mark.8.12. *If there ſhall be a ſigne giuen to this Nation.*

Nothing ſhould be ſupplied here (as ſome profanely doe) *Let me not be God*, or ſuch.

Queſt. How ſhall ſuch ſort of ſpeeches be ſupplied then?

Anſw. Some haue tranſlated them by ſimple affirmations, but it is better in a Tranſlation, that the ſpeech be kept ſtill, without any ſupply, for then the grace of the ſpeech is more perceiued.

1. *Example.* Exod.9.31 *And the Wheate was hidden* (in the ground) *and the Barley was in the eare.* This ſupply, hidden *(in the ground)* is contrary to experience. [y] For, in no Countrey there is ſuch difference betwixt theſe three; that is, the Flaxe bolled, when the Wheate is hidden in the ground, and the Barley in the eare; therefore it ſhould be tranſlated, *And the Wheate was* * *not ſhut out.*

y *Druſ. in Exod.*

* *Seroti non.*

Canon. In a Tranſlation, we muſt ſhun that which hath the

ſhew of any hyperbole as farre as we can, either in *exceſſu*, or *defectu*.

Eſay 49.12. In exceſſe; *And they ſhall come from China.* This tranſlation is ſomewhat hyperbolike, therefore *Iunius* tranſlates it from Sinai. * *Scaliger in Emend.*

Deut.3.11. *His bed was of iron*: but [a] *Haskumi* ſayes, *His caſtle was of iron.* This Tranſlation is hyperbolike, therefore to be avoyded. a *Haskumi.*

So when it is hyperbolike in defect.

Ezek.27.11. And *Gammadim* was vpon the walls. * Some tranſlate it Pigmees, *homines cubiti, No longer nor a cubite*: but becauſe this is an hyperbole in defect, we ſhould ſhun it. * *Shindl. Pent.*

Canon. In Tranſlation, we muſt take heed, what ſort of people the phraſe hath relation to.

Math.28.1. Πρωὶ τῇ ἐπιφωσκούσῃ, in the end of the Sabboth. This ſpeech hath relation to the forme of the Greeke, and not of the Hebrewes: for the Iewiſh Sabboth began in ערב, in the euening: and the Greeks in πρωὶ, in the morning. *Marke* hath relation to the Greeks, and not to the Iewes: therefore πρωὶ ſhould be tranſlated *Serum Sabbathi*, the laſt part of the Sabboth, according to the Iewes. When the Sabboth was ended; but according to the Greekes, in the beginning of the Sabboth: for their day began in πρωὶ in the morning, *Acts* 28.23. διὰ πρωὶ ἕως ἑσπέρας *à mane ad veſperam*, from the morning to the euening.

Marke 16.

Canon. In a Tranſlation we muſt labour to keepe the proper phraſe of every language.

1. *Exemp.* *Epphata, be thou open, Marke* 7. Tranſlates it διανοίχθητι *adaperire, be thou opened*: but the Greeke phraſe hath it ἀναβλέψων, *videre, to looke vp.* The Hebrewes ſay, *Gifts blinds the eyes of the open*: but in our language he is ſaid to be open, whoſe eye-lids are not ſhut, although he ſee not.

Exo.4.13. Mark.7.11

Mat.23.16 2. So the Syrian phraſe calls a *Sinner, Hajah, Debitor*, and *Sinnes debt. Mathew* following the Syriacke, cals them

them ὀφειλήματα *Debts* : but *Luke* following the Greeke, cals them ἁμαρτίας, *Tranſgreſſions.*

3. *Math. 6. When ye doe Iuſtice,* in the Syriacke : in the Hebrew, *When ye breake your bread*: in our language, *when ye giue your Almes.*

4. Luke 1.66. According to the Syriacke phraſe, *All that heard it, laid it vp in their heart* : but *Luke* 7.39. *They thought of it.*

5. Gen.11. So *Luke* 2.28. *He tooke him in his hands* : the Syriacke, *In vlnis in his armes* : ſo the Hebrew will ſay. *The whole earth was of one lip*: The Greeke χόμα, *One mouth* : and we, *Of one language.*

6. Luke 15. Pſal.140. So the Chaldæans and Aſſyrians ſay, *I haue ſinned againſt the heauens* : but the Hebrewes and the Greekes, *Againſt God. Vir lingua nequaquam erit ſtabilis* : the Chaldie ſayes, *A man who ſpeakes with the third tongue,* having a tongue like a Serpent, which *ſtings three at once,* to wit, *himſelfe, him to whom, and him of whom. Eccleſiaſticus* 20.16. *Lingua tertia commouet multos : A man with the third tongue ſtirreth vp many.*

Chap VI.

Of the fifth Helpe.

Ἰουδαϊκὰ τόποις, *or Cuſtomes proper to the Iewes.*

Canon. THeir Cuſtomes were either Eccleſiaſticke or Politicke : Eccleſiaſticke were theſe that concerned the time of Gods worſhip, the place where he was worſhipped, & the perſons who worſhipped him, either at Ieruſalem, or any other place where the Iewes were reſident for the time.

Section. I.

Of their Eccleſiaſticall Cuſtomes.

Concerning the time appointed for Gods worſhip.

Canon. GOd appointed a time for his dayly worſhip in all Ages.

They

They went vp about the sixt houre to pray.

Confir. Acts 10. 9. *Illust.*

They had three times appointed for prayer: the morning, the sixt houre, and the evening; borrowed from the three times of their sacrifice. Their morning sacrifice was any time before the third houre; their evening sacrifice, ordinarily was killed before the ninth houre; But when the sacrifice of the Passeover was to be killed betwixt two evenings, then the ordinary sacrifice was anticipate one houre, and killed halfe an houre past sixe, and offered soone after: This sacrifice, which came neere to the sixt houre, was called the mid-day sacrifice: and from this they borrowed their Prayer at the sixt houre. *Acts* 10. 9. From the morning sacrifice their morning Prayes, *Acts* 2. 15. From the evening sacrifice, their evening Prayer. *Acts* 3. 1.

Paragraphe I.
Of the Sabboth.

Canon. Esa. 58. 13.

God separated the Sabboth from all other dayes of the weeke for his worship.

Call the Sabboth a delight, to consecrate it as glorious to the Lord, &c.

Illust. 1. Luk. 23. 54.

They had a preparation to their Sabboth called παρασκευη, *The preparation.* This was called *Gnereb Hassabbath, Vespera Sabbathi, The evening of the Sabboth.*

2 Mat. 27. 62.

They had before this *Preparation* [b] their προπαρασκευη, *Their fore-preparation*: This began in the morning, and lasted vntill the sixt houre.

b *Scaliger in emendat. ex Ioseph.*

3. Iohn. 16. 24.

Secondly, their παρασκευη, *largely taken.* This began after the sixt houre.

4.

Thirdly, they had [c] παρασκευὴ ὁν σαββατῳ, *The approaching of the Sabboth*: This began after the evening sacrifice was ended, and before the Sunne set; this was properly called παρασκευη.

c *Ioseph. de antiq. Iud.*

Fourthly,

5. Fourthly, [d] παρεισβασιν σαββαθου, *Introitus Sabbathi, The entrance of the Sabboth*, as *Iosephus* cals it.

They [e] had a Tradition, that they might goe no further vpon the preparation to the Sabboth, then three *Parsa*, every *Parsa* containing foure miles. This they did, least comming home too late, they might not haue leysure enough to prepare things for the Sabboth.

Canon. Their Sabboth day began at the evening.

Confir. Lev. 23. 32. Neh. 13. 19. *Gen.* 1. 31. *The evening and the morning were the sixt day.* So *Nehemiah* 13. *When some of the gates of the Cittie began to be darke before the Sabboth.*

Therefore [f] these who hold that the ordinary Sabboth of the Iewes, began in the morning, and not in the evening, (vnlesse it concurred with another great feast) seeme to be mistaken. The Iewes say, *Vespera Sabbathi est vicina tenebris, The end of the Sabboth is next darkenesse:* Therefore *Mathew* 28. 1. πρωὶ τοῦ σαββάτου, should not bee translated the beginning of the Sabboth, but *Serum* or *exitus Sabathi, The end of the Sabboth.*

Obiect. But it would seeme that the Sabboth beganne at the morning, because *Luke* saith; *It was the Sabboth*, and it beganne επιφωσκειν.

Answ. *Illucescere* here, is taken for the rising of the Starres; therefore they are called *Stella lucis*, Psal. 148. 3.

Canon. The Sabboth had many priviledges which no other day had.

Illust. First, the antiquitie thereof: secondly, it was written with Gods owne finger: thirdly, there was a more exact rest observed in it; therefore it was called a Sabboth of Sabboths; and *Malcuth, regina Sabbathorum, The Queene of rests.* Vpon other holy-daies they might dresse meate but not vpon this. Hence in their Proverbe, *Qui parat in* παρασκευὴ σαββάτου, *vescetur in Sabbatho, He that prepares his meate before the Sabboth, shall eate on the Sabboth.* Fourthly, Gods owne distinction, rayning no Manna

Exo. 12. 16

d *Ioseph. de antiq. Iud.*

e *In. lib. Mus. Drus. l. 1. animad.*

f *Perkin. in Chronologia.* See in the translation before.

Duplex ὀψία, 1. *inclinantis solis quasi meridie incipit*, the Greeks cals δειλὴν πρωΐαν, 2. *solis horizontem sibeuntis*, this they call ὀψιαδειλὴν

that day. Fiftly, other holy-daies were memoratiue, or figuratiue onely; but this was both memoratiue and figuratiue (as *Bellarmine* markes.) Sixtly, other feasts might be transferred to it, but it might be transferred to none. Seventhly, the whole weeke takes the denomination from it, and is called a Sabboth. *Luke* 18.12. *I fast twise in the Sabboth*, that is, in the weeke.

For the excellency of this Sabboth, [g] they compare it to a Queene: [*] the three great feasts, they compare them to the Concubines; the dayes betwixt the first & the seventh of the two great feasts, they compare them to the handmaids, because they were but halfe holydayes.

g *Shind. Pentag.*
* *Rabbi Aquiba.*

Canon. The Sabboth day was instituted for rest.

Illust. In the Sabboth there is an Internall rest, and an Externall. The internall rest, they called it *Sabboth Hasud, Sabbathum secretum, The secret rest.* The Externall rest is,

1. when men rest from bodily labour, but giue not themselues to the worship of God: this may be called the

2. Sabboth of the Oxe or of the Asse: but when they neither rest the externall rest nor the internall, it may bee called the Sabboth of the golden Calfe: (*The people sate downe to eate and drinke, and rose to play.*) When they

1 Cor. 10.

3. worship God in Spirit, then it is the Sabboth of the true Israelite, to these it was called *Desiderium dierum, the desire of dayes.* [h] *Iohanna*, when the Sabboth day approached, put vpon him his best apparell, and said, *veni sponsa mea, come my spouse*: he was as glad of it, as the Bride-groome is of the Bride.

h *Drusius ex harkuvi.*

Canon. The whole Sabboth was spent in holy exercises.

Illust. Their weeke day they divided in three sorts of exercise; the first, *Ad Tephillam, orationem*, Prayer: the second, *Ad torah, legem*, the Law: the third, *Ad malacha, artificium*, to handy-craft.

Canon. The Sabboth had some exceptions from it, for in sundry cases they might worke in it.

Illuſt. A Negatiue precept binds more ſtrictly, then an affirmatiue; therefore the affirmatiue of a negatiue can haue no exception: but the negatiue of an affirmatiue, binds not ſo ſtrictly.

Exo. 20. This is a negatiue; *Ye ſhall not bow before an Idoll*: the affirmatiue of it is this; *Ye ſhall bow before an Idoll.*[i] This affirmatiue (ſay the Iewes) can haue no exception (*Vſq; ad corrigiam calcei;*) that is, if a man were ſtanding before an Idoll, it were not lawfull for him to bow himſelfe to tye the latchet of his ſhoe before it, although it were not his purpoſe to worſhip it.

[i] *Scaliger in Elench. ex Talm. Ieruſ.*

Exo. 20. This is an affirmatiue *Ye ſhall keepe the Sabboth*: the negatiue of it, is; *Ye ſhall not keepe the Sabboth.* In many caſes it was lawfull for them to breake the Sabboth. For God bids the Iſraelites compaſſe Iericho ſeaven dayes, then they muſt march vpon the Sabboth: Here Gods command, breaks it. 2. Servile works might be done for the honor of God that day; as the Prieſts killed the beaſts for ſacrifice, and circumciſed their children that day. 3. Workes of neceſſitie might be done that day, as a man might eaſe nature, which could not haue beene done without a ſervile worke; for they behooved to carry a paddle with them to dig a hole in the ground, and to cover their excrements: which were all ſervile things.

Deut. 23: 13.

Canon. When they were in the Wilderneſſe, they might travell no further then 2000. paces vpon the Sabboth.

Illuſt. Ioſ. 3. 4. There was two thouſand cubits betwixt the Iſraelites (when they marched) and the Arke, ſo betwixt their Tents and the Arke when they reſted. This was called a Sabboths day iourney, and afterward ſo much ground kept ſtill the denomination of a Sabboth daies iourney, *Act.* 1. 12. This was called *Techom Sabbath, terminus Sabbathi, The bounds of the Sabboth.* But when they came to Canaan, they might travell vpon the Sabboth, as farre as was betwixt their houſes and their Synagogues.

There were ſome Ceremonies, which they kept no
Exod. 12. 3. longer then they were in Egypt; as, *To eate the Paſchall Lambe ſtanding, with their loynes girded, and their ſtaues in their hand*: ſo to take a Kid, or a Lambe for the Paſſeouer in Egypt: but after they were bound onely to take
Iohn 1. 29. a Lambe, *Therefore He is called the Lambe of God, who takes away the ſinnes of the world.* Secondly, ſome Ceremonies they vſed onely in the wildernes, as, they might haue no ſteps to goe vp to their Altar, but the Altar of the Temple had ſteps: ſo this ſpace of ground they did obſerue onely in the Wilderneſſe.

They had * *Additamentum Sabbathi*, when they added a part of the weeke day to the Sabboth: in this time they light a Candle, which they called *Haphdala, The candle of ſeparation*, which burnes all the time of the ſeparation.

* *Toſephoth. Sabbath.*

The [k] Iewes of *Tyberias*, becauſe they dwelt in a low valley, and had not ſo long a day as theſe who dwelt in the Mountaines, *Addebant de profano ad ſacrum*, they tooke from the profane, and ioyned to the holy: but the Iewes who dwelt in Saphar, which ſtood vpon the hill, and had a longer day; they ſay of them *Demebant de ſacro, & addebant ad profanum*, they tooke from the holo, and ioyned to the profane: but the Iewes of Tyberias were moſt approved, *Quia ſatius eſt addere de profano ad ſacrum, quàm demere de ſacro & addere ad profanum*: It is better to take from profane to holy things: then to take from holy things, and ioyne to profane. The whole weeke tooke denomination from the Sabboth, as the whole moneth was called *Kodeſh*, from the *change of the Moone*: they ſay, *Vnus in Sabbatho, tor im be Sabbath, duo*
Luk. 18. 12. *in Sabbatho, Twiſe in the weeke.* As the Phariſe ſaid, *I faſt twiſe in the weeke.*

[k] *klib. Maſar.*

The firſt day of the weeke was called [l] *Mognale Sabbath aſcentio Sabbathi*, the aſcention of the Sabboth: and the

[l] *Talmud. lib. Maſ.*

the laſt day of the weeke, was called *Motzi Sabboth, exitus Sabbathi*, the end of the Sabboth: and they ſay, that the weeke *aſcendit cum dĭun & exit in Dĭon*: that is, begins with the firſt day of the weeke, and ends with the laſt.

[m] *Dĭun* is written thriſe, and thriſe *Dĭon*: becauſe the *firſt* day of the weeke is called *Dĭun*; the ſecond *Dĭon*, &c.

m *Talmud. tractatus de begiga.*

[n] The Spaniſh Iewes kept their faſt in *Dĭun* and *Dĭon*, that is, the *firſt* day of the weeke, and *fourth*: but the Iewes of Germany keepe it in *Dĭon*, the *ſecond* day, and end it in *Dĭon* the *fourth* day of the weeke.

n *Buxterf. Tiberias.*

Canon. Neh.13.19 The Iewes were firſt great breakers of the Sabboth, then they became ſuperſtitious in keeping of it; and thirdly, they became ridiculous.

1 Mac 2.24 1. They became ſuperſtitious: they would not fight vpon the Saboth to defend themſelues from their enemies, contrary to their owne Canon, *Periculum animæ pellit Sabbathum*: The danger of the ſoule breakes the Sabboth. Ieruſalem was twiſe taken vpon the Sabboth, becauſe they would not defend themſelues that day; [o] firſt by *Ptolomie*, and then by *Pompey*.

o *P. Canons de rep. Iud.*

2. Luk.14.5: They were not ſo ſuperſtitious in the dayes of Chriſt but that they would haue pulled a Beaſt out of the pit vpō the Sabboth, but would not pull the eares of corne.

Mat 12.1.2 [p] Afterward they made a Cannon, that it ſhould not be lawfull to pull a Beaſt out of the pit vpon the Sabboth.

p *Buxterf. Synagoga Iudaica.*

3. Then they became ridiculous, [q] for they held, that there is a flood called *Sambaſion*, or *Sambatjon*, which runs all the weeke, and ſtands vpon the Sabboth; but where it is, they cannot tell.

q *Ioſeph. de bel. Iud l.7. cap.24.*

Nota. Every ſeventh day they reſted from their labours: ſecondly, every ſeventh yeare the ground reſted: this was cald *Sabbathum terræ*, the Sabboth of the land. Thirdly, every ſeven ſeventh was the Iubilæan Sabboth; then

all debts were pardoned, prisoners released, lands morgaged, restored to the right inheritors. Fourthly, the great and eternall Sabboth, *Rev.* 14. *When we shall rest from our labours*: This Sabboth comprehends all these; wee shall *rest from our labours, the ground shall rest, being no more subiect to vanitie*, Rom. 8. *We shall be no more prisoners to sinne nor Sathan*; We shall be restored to the heavens which we haue morgaged, and all our debts shall bee payed. This is *Sabbathum æternitatis*, An eternall Sabboth.

Esay 66.

Paragraphe II.
Of their New Moones.

Canon. AS God appointed a time for his daily and weekely worship; so He appointed generall feasts, for his monethly and yearely worship.

For his monethly worship, He instituted the New-Moones, and the first day of each yeare, although after they were corruptly obserued.

Canon. The Iewes before the captivitie, kept onely the day of the change; *Confir.* *Blow the Trumpet in Casa, the new Moone.* So *Proverbs* 7. *My husband will not come home till Casa, the new Moone.* Psal. 81. 3. [r] It was called *Casa* from *Casah abscondere*, becauſe then it was obscured by the Sunne; by the Athenians it was called νέα καὶ νία *vetus & noua*; the going out of the old, and beginning of the new: the rest of the Greekes called it τριακάδα, *thirtie*, becauſe their moneth had thirtie dayes.

r Scaliger de emend. temp. l. 2.

Canon. After the Captivitie, they were more curious to obserue their New Moones, which they had learned in Babel.

Illust. There are three reckonings of the new Moone; first *In synodo*, in the point of the change: the second, in ἐξανγάσμω, or the time of her waxing: the third, in φάσει, which

which we call the prime.[f] The Iewes after the Captivity kept the change & the prime. The day of the change, or the thirtie day, was a holy day to them:[t] *Horace* cals this *Trigesima Sabbathi*, but they kept the prime in greatest solemnitie. Hence *Col.2.16. Let no man condemne you in a Sabboth, nor new Moone.*

f *Talm. l. hassemannim.*
t *Horac. l. 1. Sat. 9.*

Canon. That they might finde out the sure time of the change, they fixed a sure period, (to wit) the *Meridionall*, as (the Astronomers doe *in calculo Astronomico*, in the Astronomicall computation) called *Epilogismus lunaris*, the reckoning after the Moone.

Illust. Vpon the day of the change, from the mid-day, they counted eighteene houres to the Sunne rising, because all this time she was in coniunction with the Sun: then till the next evening shee was waxing twelue houres, all this time she cannot be seene: the second evening shee is seene, and this time they kept most solemnly.

Apologue. [u] The Hebrews in their *Talmud* haue an Apologue for this; that the Moone complained in the day of hir creation, that she was not appointed for so good a vse as the Sunne, to shine in the day time, but in the night: because of her grudging (they say) that God appointed that she should not shine from the day of her creation, till the sixth day; therefore the first and the second daies, were called ἀσεληναι, because the Moone shined not on them.

u *Buxtorf. Synagoga Iudaica, cap. 17.*

When the Moone shineth not.

Canon. For the observation of their feasts,[x] they had a translation of their dayes.

x *Scalig. de emend. temp. l. 3.*

Illust. This Translation was either Lunary, Politick, or mixt of both. Lunarie Translation was, when they translated the time from the change of the Moone vntill eighteene houres were past.* Politicke Translation was, that two feasts should not concurre together: this they did *Propter olera, & propter mortuos, For their meate, and for the dead*; because when a great feast fell before the Sabboth

* The note of the Lunatie translation was יח 18.

Math. 28. both they might neither dresse their meate vpon it, nor bury their dead; therefore they translated over the solemnities of that day of the Sabboth. This *Translatio feriarum* began in Babell, which was more Marish then Iudæa, and made things to corrupt sooner.

Canon. They translated one day to another, for lesser feasts, and to keepe their feasts distinguished: so that two should not fall in one day.

Illust. A mixt Translation, was, when they had respect both to the Lunary and Politicke Translation; as in συνέδῳ, and ἐξαυγάσμῳ.

The Moone changing the third day of the weeke, that day she must not be kept, for the Lunary Translation of eighteene houres, therefore she must be translated to the fourth day: that day she cannot be kept, because of the Politicke Translation, and the *dies reÿcula*, whereon a solemne and immoveable feast did fall: therefore it was called *reÿcula*, for the beginning of the yeare, and the new Moone; wherefore they translated it ouer to the fift day.

After the eighteene houres were past of the Lunarie Translation, the third day they might keepe it at the ninth houre, and 204, scruples. This they marked with *Gatrad*, signifying the third day, ninth houre, and 204. scruples: the new moone changing the second day, vpon the third day, at this time she might be kept. גטרד

Their *Dies reÿcula* were cast out onely in two months; *Nisan*, and *Tisri*: they marke the *Dies reÿcula* in *Tisri*, by these three Letters, *A D V*; *A* signifying the first day of the weeke; *D* the fourth; *V* the sixt. They could not keepe the new Moone the first day of the weeke, for the feast of Tabernacles; nor on the fourth day, for *festum Gedalia*; nor on the sixt day, for the Sabboth following and the feast of expiation: The feast of the Tabernacles might fall eyther vpon the feast day of the weeke, the fourth, אדו

fourth, or the sixt; therefore the beginning of the new yeare and the new Moone (two mouable feasts,) might be kept vpon none of these dayes.

The dayes which were cast away in *Nisan*, were noted with the letters *B D V*: *B* signifying the second day of the week; *D* the fourth; and *V* the sixt: the fourth day they might not keepe *Caput anni*, nor the new moone; because of the feast of *Purim*, that fell that day. The sixt day they might not keepe it, because of the Sabboth following. They might keepe it the morrow after the Sabboth, because it was not *dies reÿcula*: they might not keepe it the second day, because it was *dies reÿcula*, on which *Caput anni* might not fall, and because *Pascha* might fall that day. *Pascha* may fall any day of the weeke, except the day before and after the Sabboth. This *Diatriba* shewes the dayes that were cast away, (or moveable) and which were immoveable:

Nota.

		Tisri.		*Nisan.*
Feriæ	*Reÿculæ*	1. 4. 6	*Feriæ*	2. 4. 6.
	Fixæ	2. 3. 5.		1. 3. 5.

Quest. What is the cause that *Pascha* might not fall the morrow after the Sabboth, as well as the feast of Tabernacles?

Answ. Because in the preparation to the *Pascha*, there was some servile worke done, which could not be done vpon the Sabboth; therefore it was translated to another day: But there was no preparation at the feast of Tabernacles, therefore it might fall the morrow after the Sabboth.

Before the captivitie, their moneths were thirtie daies; for whether the Moone changed vpon the twentie nine or thirtieth day, they reckoned euer thirty daies, according to the Sunne.

After the captivitie, their moneths were twentie nine, or thirtie daies, following the course of the Moone, that they might keepe the right point of the change.

Quest. what is the reason that our moneths now haue thirtie, and thirtie one dayes?

Answ. *Iulius Cæsar*, for to make the two Solstices and Equinoxes, with the yeare and course of the Sunne, to agree in one, ioyned fiue dayes to the yeare, and made twelue moneths onely, which will haue thirtie, and thirtie one dayes in our moneths.

PARAG. III.
Of their yearely feasts.

Canon. THey had three great feasts in the yeare: *Pascha*, *Pentecost*, and the feast of *the Tabernacles*.

The first was called *Hhag Hammatsoth*, the feast of vnleavened bread. The second, was called *Hhag Hashebagnoth*, or *festum Septimanarum*. The third, was *Hhag Hassakkoth Tabernaculorum*: and according to the months, the first was called *Festum Nisan*; the second was called *Festum Tisri*; and the third, was called *Festum Sivan*: they were called *Regalim* by the Iewes; and by the Greekes they were called μεγαλαι ἡμέραι, *great dayes*.

These two words, *Paragraphe* & *Diatriba* are set downe for distinction of diuerse subiects.

PARAGRAPHE III. *Diatriba* I.
Of the Pascha.

Diatriba signifies the continuation of a matter.

THE Pascha had a preparation before it, called ἑορτὴ τῶν ἀζύμων, *Preparation to the Passeouer*: ἀπὸ τοῦ εἴργειν, *à cohibendo*, to hold in; *septis circumscribere*, to hedge about: because the Lord set (as it were) a pale round about it, that no man might breake within it, to doe any servile worke: for the same cause the Hebrewes called the last day of it, *Gnatzereth dies inter dictus*, *a halfe holyday*.

Παρασκευὴ

Exod. 12.

Παρασκευὴ is ſometimes taken largely, *John* 19.14. *And it was the ſixt houre, and it was the preparation*: and ſtrictly, *Inter duas veſperas, betwixt two evenings.*

The time betwixt the firſt day and the ſeaventh, they called it *Chol, profanum, interfeſti dies, minus ſacri*; they were not kept fully holy, as the firſt and the laſt; for, in theſe daies they abſtained from all ſervile work, but the daies betwixt were but halfe holy-daies, & they might doe ſervile workes in them.

Similie.

y The laſt day of the Paſcha, and the eight day of the Tabernacles, was called *Gnatzereth, Dies interductus*, and *dies retentionis*: and they illuſtrate the matter by this compariſon; As a kind friend who hath intertained his friend ſeaven dayes, when he is to goe away, he will keepe him ſtill the eight day, that is, the day of retention to him: So the Iſraelites, after they had feaſted the Lord, (as it were) ſeaven daies, loath to let him goe, would keepe him one day longer; this is the day of retention.

y *Buxtorf. de Synag. Iud. cap. 26.*

In this feaſt they read the booke of the *Canticles*, becauſe it treats ſpecially of their coniunctiõ with Chriſt, which was ſealed in the Paſcha.

Paragraphe III. *Diatriba.* 2.

Of the Pentecoſt.

Canon.

THey reckoned fifty daies betwixt the Paſcha and the Pentecoſt.

Illuſt.

The morrow after the Paſcha was called δευτέρα, and the next Sabboth after, was called δευτεροπρῶτον, that is, *The firſt ſecond*. It was called the *firſt*, becauſe it was the firſt of the ſeaven weekes to the Pentecoſt: it was called the *ſecond*, in reſpect of the Paſcha going before. There were fiftie dayes betwixt δεύτερον πρωτοσάββατον, and the Pen-

tecoſt, and ſixe weekes betwixt δευτεόπρωτον and the Pentecoſt.

The Pentecoſt fell ever vpon the ſame day which δευτέρα fell vpon; * δευτέρα is the firſt day after the *Paſcha*, but δεύτερον is the firſt Sabboth after the Paſcha.

Canon. They were commanded to reckon fifty dayes betwixt the Paſcha and the Pentecoſt. The Iewes illuſtrate the matter by this Parable. *Parable* A certaine priſoner begged of a King, that he would deliuer him out of priſon: he delivered him, and promiſed after ſo many dayes, to beſtow his daughter vpon him: would not this poore man reckon diligently to the day of the marriage, and his owne deliverance? ſo the Iſraelites being in Egypt, God delivered them out of priſon, and promiſed to marrie them to his daughter (the Law) within fiftie daies: ſhould not they then diligently reckon the time betwixt their delivery out of Egypt at the Paſcha, vntill the Pentecoſt? but here is their miſery, that they brake the Covenant of wedlocke to the Kings daughter, and committed adultery.

The laſt of the fiftie dayes of the Pentecoſt, was called συναξις, and πληρωμα των ἡμερων της πεντηκοστης, *Acts* 2. 1. *Cum implerentur dies Pentecoſtes*, When the dayes of the Pentecoſt were fulfilled. The day before the Pentecoſt was called συναξις, it had not ſeaven daies after the day of the Pentecoſt, as the other two feaſts had.

Marke the difference betwixt theſe two, * σαββατων and σαββατον: for σαββάτων with (ω) ſignifies properly the Sabboth, comming from the Hebrew word, which is written with *Holem*: but σαββατον, it ſignifies the whole weeke, *Levit.* 23. 32. It comes from the Syriacke word, *Sabba contracte* Saboth; from whence the ſeventie following, the Syriacke makes σαββατον, and τα σαββατα.

The Samaritans confounding theſe two words; they kept ſeven Pentecoſts in one yeare: they were called for this

*Marke the difference betwixt δευτέρα πρῶτον, & δευτερον πρῶτον. z Buxtorf. de Syn. Iud. cap. 15.

* *Fuller. Miſcel.*

this ἀναστήματα. *Levit.* 23. *Ye shall count seaven Sabboths to you.* They tooke σάββατον with (σ) for σαββάτων with (τ) and kept seaven weekes in stead of Sabboths, one after another, making vp seven Pentecosts in one yeare. In this feast they read the booke of *Ruth*, for the Genealogie of *David* King of Israel.

a *Epiphan. de Mensur. & ponder.*

Parag. III. Diatr. III.
Of the feast of Tabernacles.

Canon. THE first and last dayes were most solemne, in the feast of Tabernacles.

Confir. *The last and great day of the feast*: This was called *Hosanna Rabba.*

Iohn 7. 37. In this feast they vsed to hold vp branches, which

Mat. 21. 9. they called also *Hosanna*; therefore they said, *Nectte Hosannam tuam, preparate Hosannam tuam.* Hence is that phrase in the Gospell of *Mathew*, *Hosanna filio David*; that is, *We hold vp these branches called Hosanna to the son of David.* If it had beene a Prayer, they would haue said in the Vocatiue case; *Saue vs O sonne of David.* This ἀραδυοσία, *carrying of branches*: and the Levites who played vpon Cymbals at this feast, they derived from *Lyceus*, or *Evio Bacchus*, *Plat. in Sympos.*

The dayes betwixt the first and the seventh, were lesse holy-dayes, called *Mogned Caton*: these the Latines called *intercisi dies*, being a midst betwixt *fasti* and *nefasti.* In this feast they read the booke of *Ecclesiastes*, in remembrance of their protection in the Desert, for Gods providence is handled there.

1 Sam. 25. A good day, was called by them, a day of ioy and feasting, but yet had not such solemnitie as the three great feasts: hence is that saying of theirs, *Sacerdos fecit bonum diem fratribus suis*, that is, *Made them a feast.*

Paragraphe IIII.

Of the counting of their Yeare.

THat the full Moone might fal vpon the foureteenth day of the moneth, they institute ὑστέρησιν μηνὸς. *saltum lunæ*, the Moones skip, which if they had not done, it would haue fallen either ἀνὰ or κατὰ, vpon the thirteenth or fifteenth day.

Canon. Their yeare was either abundant, deficient, or equall; abundant, they called it *Annus impregnatus*, and *embolimæus*: deficient, they called *Annus cavus*. * *Scal. de emend. temp.*

Illust. The yeare which was deficient, by institution they made it full; as when they tooke a day out of *Casleu*, that had thirtie dayes, and put it to *Marchesvan*, which had but twentie nine dayes.

That yeare which was abundant, by institution they made it deficient, when they tooke a day from *Marchesvan*, and added it to *Casleu*: here *Casleu* had a day more then enough, (for none of their months had thirtie one daies.)

Their yeare was ordinary, when *Marchesvan* had nine and twentie daies, and *Casleu* thirtie, & so through the moneths of the yeare.

Canon. That they might reduce the course of the Moone to the Sunne, they intercaled or ingrafted a moneth.

Illust. The Sunne exceeds the Moone in his course, eleven daies $\frac{1}{4}$, in the yeare: by this it comes to passe, that every third yeare, there are thirtie three dayes odde, of the which they make vp a moneth, calling it *Adar prior*, the first *Adar* of thirtie dayes, and they reserue the three odde dayes till the next yeare, and so forth till the nineteenth yeare. These intercalar moneths with the odde daies, made vp the nineteenth yeare of the golden number, consisting of three hundred fifty foure daies: so that the Sunne and the Moone met at one iust period, as they did

did in the firſt yeare of the golden number. Of the nineteene yeares, the third, the ſixt, eighth, eleventh, foureteenth, ſixteenth, were intercalar yeares; and the nineteenth yeare, made vp the golden number. The eighth yeare was intercalar, becauſe of the ſixe odde daies, reſerved from the yeares going before.

Canon.

Theſe intercalar moneths were eſteemed as but *momentum temporis*, a point of time: and in their civill computation had no vſe, neither did their Iudicatories iudge in that time.

Scal. in can. Iſag. lib. 3. In digeſtis Iud. cap. 2. Megillah.

Illuſt.

The Iewes illuſtrate this Canon by this caſe. *Reuben* was borne in the laſt day of the intercalar month *Adar*: *Simeon* was borne the firſt day of the ordinary moneth *Veadar*. So that *Simeon* was but a day younger then *Reuben*. according to their Eccleſiaſticall Computation; the queſtion is, when muſt they enter to their inheritance? *Simeon* ſayes, he muſt enter a moneth before *Reuben*, becauſe *Reuben* was borne in the intercalar moneth *Adar*, which was but *momentum temporis*, a point of time: The Iudges ordaine, that *Simeon* ſhould enter to his poſſeſſion a moneth before his brother *Reuben*, in the ordinary moneth *Veadar*; becauſe he was borne in that moneth: but *Reuben* ſhall ſtay nine and twenty daies before he enter, that is; till the firſt day of the moneth (to wit *Niſan*) before he enter, becauſe the month *Adar* which hee was borne in, was but *momentum temporis*, a point of time; and they iudged no civill matter in that moneth.

A Programme of the Hebrew Kalender.

Programma, signifieth a table so written, that it may be read by all men.

Mensis.

Annus.		*Lat.*	*Hebrew.*	*Dies*	*Tisri.*
Mar. 31	30 *Nisan*	1	21	1 Συναγωγὴ, vel festum	
		2	22 *Hosanna*	2 *Tabernaculorum.*	
		3	23 *Torah*	3	
Apr. 30	29 *Jiar*	4	24	4 *Gedalia. Ieiunium.*	
		5	25	5	
May. 31	30 *Sivan*	6	26	6 *Kippurim.*	
		7	27	7 ἄτζερεθ vel συναξις festi.	
Jun. 30	29 *Thamuz*	8	28		
		9	29		
		10	30		
Jul. 31	30 *Ab*	11	1		
		12	2		
		13	3	*Dies*	*Nisan*
Aug. 31	29 *Elul*	14	4 *Godalia.*	1 πρωτὴ ἀζύμων.	
		15	5 *Pentecost.*	2 1 πρωτὴ τῦ πάσχατος,	
Sep. 30	30 *Tisri*	16	6	3 2 πρωτὴ πεντηκοστὴς,	
		17	7	4 3 vel δευτέρα.	
		18	8	5 4 *Purim.*	
Oct. 31	29 *Marsches.*	19	9	6 5	
		20	10 *Expatiet.*	7 6	
		21	11	7 ἄτζερεθ, vel συναξις.	
Nou. 30	30 *Casleu*	22	12		
		23	13		
Dec. 31	29 *Tebbeth*	24	14 *Pascha.*		
		25	15 *Tabernacles.*		
Jan. 31	30 *Shebbat*	26	16		
		27	17		
		28	18		
Feb. 28	30 *Adar*	29	19		
		30	20		
	29 *Veadar.*				

Tisri.
1 *Reiycula.*
2 *Mobilis.*
3 *Mobilis.*
4 *Reiycula.*
5 *Mobilis.*
6 *Reiycula.*
7 *Reiycula.*

Nisan.
1 *Mobilis.*
2 *Reiycula.*
3 *Mobilis.*
4 *Reiycula.*
5 *Mobilis.*
6 *Reiycula.*
7 *Reiycula.*

Looke in the second Paragraph of this Section, what *Reiycula* signifieth.

Section II.

The places appointed for Gods Worship.

Canon. THe places of Gods worship, were holy, *Institute & exemplo, By institution and example. 2. Exemplo sed non instituto, By example, but not institution.*

Illust. Deut. 12, 5. The Temple of Ierusalem was holy, by the commandement of God, and by example; because the Prophets and the Priests worshipped there; and Christ and his Apostles in the second Temple. By example, but not by institution, as their Synagogues; and προσευχὴ, their place of Prayer.

Parag. I.

Of the Temple of Ierusalem.

Canon. I. THE Temple was divided in three parts; the Court of Israel, the Court of the Priests, and Gods Court.

Illust. Ier. 7. 4. *Ieremy* the Prophet, thrise rehearses these words; *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord*; because the Temple was distinguished into three Courts. b So the Heathens Temples were divided into three Courts; the holiest was in the midst, called χάος, or *Cella Dei*, the Court of God: the fore Court of the Temple was called πρόναον, or *the Porch*: the last Court was called ἐσωτερικὸν ναὸν, the *inward part of the Church.*

b *Turnebus in Varronem.*

1 Reg. 8. 9. Within the holiest of all stood the Arke; *There was nothing in the Arke, but the Tables of stone.*

Obiect. *Heb.* 9. 4. It is said, all these were within the Arke, the pot with Manna, the two Tables, and *Aaron* rod.

Answ. Ἐν ᾧ, *in which*, is expounded *in the which Tabernacle*, and not, *in the which Arke*: Secondly, ἐν is *Iuxta, neere*, as well as *within*, 2 *Cor.* 13. as *Epiphanius* takes it. Thirdly they say, that in *Moses* time, all the three were in the Arke, but in *Salomons* time, onely the Tables were in the Arke: the Apostle there compares *Moses* and Christ together.

Demetrius & pondera-bus.

gether. The Apoſtle makes mention of one candleſtick, but there were ten in the Temple, 1 *Kings* 8.9. *The Arke was brought in, and there was nothing in it but two Tables, which Moſes placed there*: which the Hiſtory would not haue added, vnleſſe to note ſome change; ſo that in *Salomons* time there was nothing in the Arke but the two Tables: but in *Moſes* time, the Tables were there, with the Pot, and Rod of *Aaron*.

Canon. 1 In the holieſt of all, the Lord did ſhew himſelfe in his glory, to the high Prieſt once in the yeare; this place was called χρηματιστήριον, becauſe it was neceſſary for him to goe in there, to conſult with the Lord, for the people.

Canon. When the high Prieſt entred into the holieſt of all, he carried ſundry things with him. Firſt,[d] Blood; ſecondly, Incenſe; thirdly, Smoake.

d *P. Cunæus*

Illuſt. Exo. 33.20 He darkned the holieſt of all, with the ſmoake of the Incenſe when he went in; *For no man ſhall ſee the Lord and liue.*

In the corrupt times they tooke an oath of the high Prieſt, when he entred into the holieſt of all, leaſt hee ſhould incline to the Sadduces. The forme of the oath was this; *We adiure thee by him who cauſed his name to dwell in this houſe, that thou ſhalt not change any thing of that we ſhall ſay to thee.*[e] There were two who preſumed to enter within the holieſt of all, who were not Prieſts: *Pompey* & *Heliodorus*. *Pompey*, when he came out of the holieſt of all, being asked what he ſaw, anſwered; *That the houſe was full of a cloud*, and ſo it was; for, *The Lord dwels in a cloud*, Pſal. 18. 11. Therefore they ſlanderouſly gaue out of the Iewes, that they were *Nubicolæ*, *Worſhippers of the clouds*. Before that, *Pompeyes* Souldiers beleeved, that either *Apis* or *Iupiter Hammon*, was worſhipped in the holieſt of all. The ſecond who entred into the holieſt of all, not being high Prieſt, was *Heliodorus*, who was after ſtrucke with madneſſe. 1 Mac. 3.37

e *P. Cunæus. de rep. Iud.*

In

Canon. In the holy place ſtood the Golden Altar, the Table of the Shew-bread, and the Candleſticke.

Exo. 37. 25 Vpon the golden altar they burnt the ſweet perfumes, it was called *altare ſuffitus, the altar of Incenſe*: to ſignifie how acceptable in the noſtrels of the Lord is Chriſts interceſſion, and our prayers ſweetened by it. Contrary to that, was that idolatrous worſhip, *Et ipſi mittebant ad naſum meum, fœtorem*, they ſent a ſtinke to my noſtrels. The Lord accounts all idolatrous worſhip, but a ſtinke in his noſe, which he abhorres. The Incenſe altar had hornes, ſignifying ſtrength, whence anſwers were made to the prayers of the Saints, *Revel. 6. 11.*

Rev. 8. 4.

Ezek. 8. 17.

Canon. II. In the holy alſo ſtood the Table with the Shew-bread, on which were 12. loaues, repreſenting the 12. Tribes; every loafe had a diſh of Frankencenſe vpon it, & there lay a payre of Pincers by them, to pinch off the mouled from them, and the golden Candleſticke hung hard by.

Lev 24. 5.

Doctrine. Here is God ſtipulating with his people from the Arke; the twelue loaues repreſents the twelue Tribes ſtanding before them continually; they haue the Candleſticke for the word to direct them; they haue the Incenſe diſhes, ſignifying Chriſts interceſſion, particularly applying to every one of them; the Pincers ſignifie the cenſures of the Church.

Exo. 25. 29. 30. 31.

Exo. 25. 31. In this place hung the golden Candleſticke, but in the Court of the Prieſts, were Candleſticks of Silver, 1 *Chro.* 28. 14. In the holy place were Candleſticks of Gold, but in the holieſt of all, there was no Candleſtick: *The word of God is like fined Silver vnto his Saints*; but when they haue more and more experience of it, it is *like fine Gold to them*: but in heaven there ſhall bee no teaching of the word there; *For Chriſt ſhall giue vp the kingdome* (as Mediator) *to the Father*, 1 *Cor.* 15.

Pſal. 13.

Pſal. 19. 10

Canon. III. In the Court of the Prieſts ſtood the brazen Altar and the Laver.

Exod. 38. 1. Esay 29. 1.

The brazen Altar was called *Ariel*: that is, *The Lyon of God*: for even as the Lyon devoureth the flesh, so the Altar of God consumed the sacrifices. This Altar was called Gods Table: vpon the brazen altar, God had the burnt offering for himselfe, as it were, to dine and sup vpon. *Psal.* 50. *If I be hungry I will not tell thee*: the Chaldie Paraphrast, paraphraseth it thus; *My sacrifices and burnt offerings I will not seeke of thee to dine and sup vpon.* We see, *Iudges* 9. That the *Wine is said to cheere God in the drinke offering*: so may the sacrifices be said, to bee meate to him.

An Altar & a Pillar differeth: a Pillar was of one stone, but an Altar of moe. 2. Vpon a Pillar they powred oyle onely, but on an Altar they sacrifieed.

Canon.

2 Chron. 7. 1

Illust.

1 King 18. 38.

The fire which burnt the sacrifices vpon this Altar, came from heaven, both when the Tabernacle was erected, and when the Temple was built: so the fire came downe from heaven vpon *Elias* his sacrifice.

Gen. 4. 4.

God looked vpon Abel and his sacrifice. Aquila translates it, *He set it on fire.* This fire which was in the Tabernacle, the *Iewes* hold, that it was taken vp to the heaven againe, when the second fire came downe into the Temple.

This fire was not in the second Temple: wherefore it is but a fable of the Iewes, that *Ieremie* hid it in the

2 Mac. 1. 19

ground, and that after the Captivitie it was found againe.

The fire in the first Temple, was *Divino divinus*, altogether holy: the fire in the second Temple, was *Divino humanus*, humane-holy. For although it was kindled as our fire, (and came not from heaven) yet the Lord accepted of the sacrifices burnt by it, and it was still kept in, as the fire of the first Temple was: but the third fire which *Nadab* and *Abihu* offered, was *humanus*, humane. The first fire, the Hebrewes cals *Gneiʃona cæleſtis*, heavenly: but this last fire, they call *Zar, alienus*, a strange fire.

Nehem. 10. 4.

They instituted in the daies of *Nehemiah* by lot, a time when

when the people ſhould goe forth to bring wood for fire to this Altar: This feaſt, *Ioſephus* calls ξυλοφορία, *the feaſt of wood carrying*: theſe who offered their ſacrifice here, had the wood and the ſalt for nothing. *Ioſeph. de antiq. Iud.*

The Heathen were Gods Apes, in keeping in their veſtall fire, which they ſay came from heaven: If it were put out, as it happened at Delphos, (the Temple being burnt by the Medes) it was not lawfull to kindle it with any fire below, but they drew fire from heaven with a Glaſſe, and ſo kindled it againe, as the Poet teſtifieth.

Adde quod arcana fieri nouus ignis in ade
Dicitur, & vires flamma refecta capit. That is; *Ouid. in lib. Faſt.*

Adde, How tis ſaid, that in the privie Romes
Now fire is made, and ſtrong the flame becomes.

Doctrine. When the Kings of Perſia died, the holy fire was put out; but when our King, the Lord Ieſus Chriſt dyed, the Sunne in the Firmament was blacke, and put out as it were.

Luke 1.21. The Prieſts, after they had offered the ſacrifices vpon the brazen Altar, then they offered Incenſe vpon the golden Altar; *And the people ſtood without, praying and waiting, in the meane time*, when he ſhould come forth.

Doct. So Ieſus Chriſt our great high Prieſt, hath offered himſelfe once a ſacrifice for vs vpon the brazen Altar, the Croſſe; and is now at the Golden Altar, interceding for vs: he cannot then be ſacrificed againe (as the Papiſts would) therefore we that are ſtanding without let vs looke ſhortly for his comming againe. The faithfull haue waited for three ſorts of Chriſt his comming, Mar.15.43 Acts 1.4. Rev.22.20. Firſt, for his comming in the fleſh: ſecondly, for the comming of his Spirit: and thirdly, for his comming in glory.

None might goe to the golden Altar to offer Incenſe,

but he who might goe to the brazen altar to offer ſacrifice; therefore none may be a Mediator of interceſſion, but he who is a Mediator of redemption: if *Vzzia* had beene a Prieſt, hee might haue had good ſhift for himſelfe, that he was a Mediator of interceſſion at the golden altar, but not of redemption at the brazen altar.

2 Kin. 16. 10. There were foure, who diſhonoured this brazen altar moſt. Firſt, *Ahaz*, who cauſed to remoue it out of the owne place, and ſet the altar of *Damaſcus* in place thereof. Luk. 11. 51 The ſecond were thoſe who killed *Zachary*, not farre from the altar. The third was[h] *Iannes*, the predeceſſor of *Iaddus*, the high Prieſt, who ſlew his brother *Ioſuah*, and ſprinkled his blood vpon the altar. The fourth was Luk. 13. 11 *Pilate*, who mingled the blood of the Galilæans, with their ſacrifice vpon this altar.

h P. Comest.

In this Court of the Prieſts ſtood the brazen Laver, which was made of the womens brazen Lookin-glaſſes: *Exod.* 38. *Iohn (Rev.* 4. 6.) alludes to this, when hee ſayes; *I ſaw a Sea of Glaſſe before the Throne.* When the Prieſts and the people were multiplied, 1 Kin. 7. 38. 2 Chron. 4. 26. *Salomon* made ten Layers, to waſh the ſacrifices, and another great veſſell to waſh the Prieſts: ſo in the Tabernacle, there was but one Candleſticke; but in the Temple there were tenne, becauſe it was much more ſpacious, it behooved to haue moe lights. In the dayes of *Moſes*, the yeares of the Levites, when they entred to their office, were reckoned from twenty fiue to thirty: but in the dayes of 1 Chro. 23. 6. *David*, the people increaſing, the Levits would not haue ſufficed; therefore *David* changes the time of their entry, into twenty yeares. So there were but two Silver Trumpets in the Tabernacle, but there were an hundred and twenty Prieſts ſounding with Trumpets in the Temple.

Canon. IIII. In the outward Court, (where the women worſhipped) ſtood *Gazophylacium*, or *Corban*, the *Treaſury*, which *Luke*

Luke 21. 4. is called δῶρα τοῦ θεοῦ, *The giftes of God*, becauſe it contained the gifts offered to God. The Iewes called it *Kupha ſchel tzedaka, arca iuſtitiæ*, the cheſt of almes (for they called their almes their iuſtice. *Math.6.*)* and the Hebrewes ſay, that it had written about it, this Proverb of *Salomon*, (*The gift which is given in ſecret, pacifieth wrath*:) teaching them, that they ſhould not blow a Trumpet as the Phariſies did when they gaue their almes, but ſecretly convey it into *Corban*, or the Treaſurie.

* *Talm. lib. Tohillin.*

Prov 21.14
Math.6.2.

Canon. The ſecond Temple in outward glory, was farre inferior to the firſt Temple.

1. The gift of prophecie, and *Vrim* and *Thummin* were in the firſt Temple; but in the ſecond Temple, nothing for a long time, but *Bath col, filia vocis*, an Echo was heard.

2. In the firſt Temple they had the holy Oyle, which annointed the high Prieſt: but in the ſecond Temple they wanted it, and the high Prieſt was called, *Vir multarum veſtium, The man with the many cloathes.*

3. In the firſt Temple was the holy fire, but not in the ſecond.

4. The firſt Temple was but once polluted; but the ſecond Temple was thriſe: firſt, by *Antiochus*; ſecondly by *Pompey*; thirdly, by *Caſſius*; and yet, *The glorie of the Second Temple, was greater then the glorie of the firſt. Hagg.* 2.10.

The firſt Temple was deſtroyed for three ſinnes (i ſay the Iewes) for Idolatry, Inceſt, and ſhedding of Innocent bloud. But the ſecond Temple, they ſay, was deſtroyed, *Propter ſhinnath chinnam, odium immeritum, undeſerved hatred*, and becauſe this ſinne is not yet expiate, therefore they ſay the building of the ſecond Temple is deferred; but they forget the crucifying of our Lord which was the cauſe why there was, *not a ſtone left vpon a ſtone in it.*

i *Buxtorf. de abbrev.*

Luk.21.6.

How

Queſt. How differed the Temple of Ieruſalem from other Temples?

Anſw. *Locus, a place*, is conſidered two manner of wayes: [k] 1. *Locus vt locus*, a place that is only a place, *& locus vt ſic*, a place in ſuch a reſpect, (as the Schoolemen ſpeak.) The Temple of Ieruſalem was *Locus vt ſic*, that is, it was *Medium divini cultus, A meane of Gods worſhip*: it was a part of their ceremoniall worſhip, and a type of the body of Chriſt, as he ſayes himſelfe; *Deſtroy this Temple*; therefore they were bound to ſet their faces towards it when they prayed. Our Temples are but *Loci vt loci*, they are not a part of the worſhip of God, nor types of the body of Chriſt, neither are we bound when we pray to ſet our faces towards them. They are called places of Prayer onely, becauſe the Saints meete there, and if the Saints meeting were not in them, they were but like other common places. The Temple of Ieruſalem ſanctified the meeting of the Saints, but the meeting of the Saints ſanctifies our Tempels; they might not buy nor ſell in the Temple of Ieruſalem, becauſe it was the houſe of Prayer: that Morall reaſon obliges vs now, no man may buy nor ſell in our Temples, becauſe they are houſes of Prayer.

[k] Scotus.

John 2. 19.

1 King. 8. 48.

Dan. 6. 10.

Parag. II.
Of their Synagogues.

Canon. THeir Synagogues were holy places by example, but not by command.

Obiect. They are called *Moguade El*, *Pſal.* 74. 8. which *Aquila* tranſlates *Synagoga potentis*, the Synagogues of God; then it may ſeeme, that they were commanded by God?

Anſw. It is generally held, That the Synagogues were not in Ieruſalem, till after the Captivitie. 2. If the Pſalmiſt ſpeakes there of the Synagogues, then they may be called

led Gods Synagogues, because the Lord approoved them; although he commanded them not.

Canon. The Synagogues were ordered in most things, after the manner of the Temple.

Illust. In their situation; for, as the Temple stood vpon a hill, so they set their Synagogues in the highest place of the Towne: and for this they alledged *Pro.* 8. 2. *Wisedome hath built her Palaces vpon high places.*

1

2. In the Temple there was a high Priest, and his *Sagan*, or *second* high Priest: so in their Synagogues they had ἀρχισυναγώγους, as *Sosthenes*; and sometimes a second Ruler, as *Crispus*, answering to the second Priest, *Sagan*: They had Scribes who taught in their Synagogues, as the Priests taught in the Temple. They had in their Synagogue, *Scheliah tzibbor Minister Synagogæ, The Clerke of the Synagogue*: as he who delivered the Booke to Christ; these answered to the Porters in the Temple.

Ioseph. de antiq. Iud.

Luk. 4.

3. In the Temple, the Court of the Priests was distinguished from the Court of Israel. The Court of Israel was distinguished againe, into the Court of the men, and the Court of the women. So in their Synagogues, the teachers sat by themselues; the men sat by themselues in rankes, one aboue another: And *Iames* seemes to allude to this forme; *If there come a ritch man, yet bid him sit vp higher: if a poore man, ye bid him sit downe lower*: the women sat by themselues.

Iam. 2. 23.

Zac. 12. 12.

4. As in the Temple, the peoples faces were towardes the Arke, so in the Synagogue they had an Arke, wherein they keepe the booke of God, and the peoples faces were towards it.

5. As no man might carry through the Temple any vessell or burden, *Mark.* 11. 16. So no man might carry through the Synagogue a burden or vessell.

There was great devotion required of them, who entred into the Synagogue to worship.

Illust. They wrote about the doores of their Synagogues, *Psal.* 118.20. [l] *Hæc est porta Domini, iusti intrabunt eam*, *This is the gate of God, the iust shall enter in thereat.* And againe, *Precatio sine intentione, est sicut corpus sine anima*: *Prayer without intention, is as a body without a soule.*

[l] Buxtorf de abbrev.

PARAGR. III.
Of their place of prayer.

Canon. 3. THey had a place wherein they prayed onely. *Acts* 16.13. It is called προσευχὴ: in the Syriack *Domus orationis*, *A house of Prayer.*

Confir. 1. [m] It was a place, different from their Synagogues and the Temple. In it they prayed onely; in their Synagogues they prayed, and interpreted the Scriptures; in the Temple they prayed, interpreted the Scriptures, and sacrificed. This might properly bee called an Oratorie.

[m] Epiph. tom. 2. lib. 3. c. 80

2 Their Synagogues were onely within the Cities, but these places of Prayer were without the Cities, *Acts* 16.13.

3. The Synagogue was reckoned a more holy place by the Iewes, then the place of Prayer: for in their Synagogues they might doe no servile worke, they might make no reckonings in them: [n] but in their house of Prayer, after the Prayer was ended, they might doe any civill worke. He to whom the προσευχὴ, or house of Prayer belonged, was called [o] *Pomarius*, a seller of Apples; and his inscription, was this, *Pomarius à προσευχῇ*, the Apple-seller over-seer to the Oratorie. The learned thinke, that he was called *Pomarius*, because he sold Apples in it. [p] The Iewes vsed to giue almes, and the poore vsing to come there to receiue their almes, (because they were hated of other people) they dwelt there as in Hospitals: therefore this name *Proseuche* degenerated, and

[n] Epiph. tom. 2. l. 3.

[o] Drus. in prat.

[p] Adr. Turn. adversus. c. 19.

and they thought baſely of it. In which ſenſe *Iuvenal* takes it, when he ſaith, *Satyr* 5.

In qua te peto proſeucha.

* Oratorie. The * hoſpitall wherein I ſeeke you.

Paragraphe IIII.

Of the Temples built without Ieruſalem, neither holy by example nor inſtitution.

Canon. Deut. 12. GOd expreſly commanded, that there ſhould bee no Temple built for his Worſhip, but in the place which he ſhould chuſe.

There were two Temples built without Ieruſalem, contrary to Gods ordinance; the Temple of *Samaria*, and the Temple of *Heliopolis*, in Egypt.

The occaſion of the building of the Temple of *Samaria*, was this: q *Manaſſes*, the ſonne in law of *San-Ballat*, affecting to be high Prieſt in Ieruſalem, and being refuſed, his father in Law built a Temple vpon Mount Garizim, and made him the high Prieſt of it: there they erected a falſe worſhip, and ſeparated themſelues from the Church of the Iewes.

q P. Cunæus. de rep. Iud. & Scal. in Euſeb.

Syrac. 50. 25. Hence it was that the Iewes ſo hated them, and they the Iewes. *Syrach.* 50. 25. *There be two manner of people that mine heart abhorreth, and the third is no people; they that ſit vpon the Mountaine of Samaria, the Philiſtims, and the fooliſh people that dwell in Sichem.*

Theſe that ſate vpon the Mountaine of *Samaria*, were the *Cuthaans*, a people that were brought out of Aſſyria into Iudæa, by *Salman-aſſar*; they worſhipped God, and the Idols of the land.

The ſecond, were the Philiſtims, who were meere Pagans.

The third, were the Sichemites, who fled away with *Manaſſes*, out of Ieruſalem into Samaria.

The Samaritans hated the Iewes alſo: for *Ioſephus* teſtifies of them, when matters went proſperouſly with the Iewes, they ſaid then, they were come of *Abraham*. But when the Iewes were vnder the Croſſe, then they vſed to deriue their pedegrees from Babell, and other Nations. *Ioſeph. l. 1. c. 1.*

[r] In the daies of *Ptolomeus Philometer*; *Sabbæus* and *Theodoſius*, two Samaritans, kept a diſputation at Alexandria, againſt *Andronicus*, and other of the Iewes, for the defence of their Temple, which ſtood vpon Mount Garizim, and they for the Temple of God, which ſtood vpon Mount Moriah: both parties ſwearing *by God*, to bring proofes of their aſſertion out of the Law. [r] *Ioſeph. l. 11. cap. vlt.*

The Iewes brought for them; firſt, the Law of God; ſecondly, the continuall ſucceſſion of their Prieſts; thirdly, the Kings of Aſia ſent gifts to it, and acknowledged it to be the Temple of God.

The Samaritanes could alledge for themſelues nothing, (and what marvell; *For they worſhipped they knew not what:*) Therefore the King adiudged them to die, as * *Ioſephus* teſtifies. Iohn. 4. * *De bello. Iudaico.*

[s] *Baronius* laboureth to proue out of this Story, that ſucceſſion is the mark of the Church, againſt Hereticks and Schiſmatickes; becauſe they proved the Church of *Ieruſalem* to be the true Church by ſucceſſion onely: but *Ioſephus* ſets downe the diſtinct arguments, whereby they proved their Church to be the true Church. Hee leaues out the principal argument (the Law) and argues onely ſucceſſion: locall ſucceſſion without the truth, is nothing. [s] *Tom 1. ad annum Chriſti, 31.*

Chriſt (*Iohn* 4.) ends this controverſie, telling the woman of Samaria; *That neither in this Mountaine, nor at Ieruſalem, men ſhould worſhip, &c.*

PARAG.

Paragraphe V.

Of the Temple of Heliopolis.

THe occaſion of the building of this Temple, was this: *Onias* the fourth, being put from the high Prieſthood by *Antiochus*, comes to Egypt, and there built a Temple in *Heliopolis*, miſconſtruing the place of the Prophet *Eſay*, taking *Cheres* the *Sunne*, for *Heres Deſtruction.* See before in Διττολογία.

Eſa.19.17.

It was not lawfull for them to build a Temple in Egypt, for God expreſly forbad them, to *goe backe againe to Egypt.*

Exod.13.

Of theſe two Temples, the Samaritane was the worſt: for it was hereticall altogether; it acknowledged not Ieruſalem at all, and the Iewes held them execrable: but the Temple of *Heliopolis* was not idolatrous, nor hereticall, they kept the ſubſtance of the true worſhip with the Iewes; they ſent gifts to Ieruſalem yearely, but they were ſchiſmaticall. Ieruſalem was holy, *Et materialiter*, materially; *& formaliter*, formally: Heliopolis was holy *Materialiter, ſed non formaliter*: their ſacrifice was not acceptable, becauſe it was in the wrong place; but then in was not to a falſe God. But the Temple of Samaria, was neither holy *materialiter*, nor *formaliter*: the ſubſtance of the worſhip in it, was idolatrous.

1.

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3.

The Church of the Iewes worſhipped God intirely, and in vnitie. *They worſhipped God*; this diſtinguiſhed them from the Pagans, who are not of the Church. *They worſhipped God intirely*: this diſtinguiſhed them from the Samaritane hereticall Church. *They worſhipped God in vnitie*: this diſtinguiſhed them from the ſchiſmaticall Church of Heliopolis.

Section. III.

Of the persons appointed for Gods worship.

Canon. God would haue select times and places appointed for his worship, so would he also haue select persons to minister in his worship.

Confir. Num.3.45. *Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine.*

Illust. The Priests, before they were admitted to Gods service, behooved to be of perfect age, and then were admitted by a solemne ordination.

Parag. I.

Of the ordination of the Priests.

Canon. The ordination of the Priests was instituted by God, with solemne and significatiue ceremonies.

Confir. Heb.7. *No man takes this honour vpon him, but he who is called as Aaron.* So, *To fill the hand of the Priest*, was to consecrate him.

Illust. I Numb.3.3. It was their custome that day, that the Priest was ordained, they tooke the flesh of the sacrifice, and put it in his hand; to signifie, that he had power then to sacrifice: and from that custome it is, when we ordaine a Minister, we giue him the booke of God in his hand, to signifie, that now hee hath power to teach the word of God.

2. This filling of the hand, is vsually called consecration: the Greekes translate it τελείωσις, *perfection*, because the Priest was then authorized to doe his office. And this word, *Hebr.7.28.* is applyed by the Apostle to Christ, who was perfited for ever, as our high Priest. The Hebrewes, *Chanuch initiatio.*

3. This filling of the hand shewes, that none might minister before the Lord, vnlesse these things were put in his

his hand; 1. *Kings* 13.13. *Whosoever filled the hand of Ieroboams Priests, he was a Priest sufficient enough of the high places.*

4. This phrase of filling of the hand, is applyed to the Priests of *Ieroboam*: likewise, this lets vs see, that there may bee some outward forme of calling in the Popish Church, and that the first reformers of our Religion, who had their calling in Popery, needed not a new extraordinary calling.

PARAG. 11.

Of the high Priest.

Canon. Illust. THE high Priest was a type of Christ in fiue things. First, in his person; secondly, in his annointing; thirdly, in his apparell; fourthly in his marriage; fiftly, in his death.

Levit. 1. 1. *In his person*, there must be no blemish in him.[t] *Hegesip.* testifies, how *Antigonus* cut off both *Hircanus* his eares, that he might be high Priest no more; if the case should fall out otherwise, and the Iewes should recover their libertie againe.

t *Hegesip. l. 1. excid. Ier.*

[u] They would admit none to be high Priest, who had a blemish in his bodie; yet they admitted him to bee a high Priest, who was a Sadduee, and denyed the immortalitie of the soule: this was in corrupt times.

u *Scal. in l. tribar.*

Antonius the Anchorite, cut off his owne nose, that hee should not bee chosen Bishop vpon this ground. Hence is that question; *Liceat ne seipsum admutilare.*

[x] The Heathen obserued this also in their high Priest: when the Temple of *Vesta* was burning, *Metellus* the high Priest, ranne in to saue their *Palladium*, he loseth his eyes in the fire, hee was not permitted to bee high Priest any more for that: If they would haue no blemish in their sacrifice, farre lesse in their Priest.

x *Senec. 4. declam.*

11. *In his annointing*: When the Priests were first ordained,

ned, all were annointed, *Numb.* 3. 3. But when the order of the high Priest was once setled, onely the high Priest was annointed: therefore *Aristobulus* the high Priest is called the annointed of the Lord, 2. *Maccab.* 1. 10. *Aliter in constituta Ecclesia, aliter in constituenda*; It is one way in a setled Church, & other wayes in a Church not fully setled.

During the second Temple, the Oyle which annointed the high Priest, was wanting; therefore [x] the high Priest in the second Temple, was called, *Merubba begadim, multiplicatus vestibus, The man with the many clothes*: They called him not, *The annointed of the Lord*, but, *the man with the many clothes*: because he had fiue things peculiar to him, which none of the rest of the Priests had; his Brest-plate, his Ephod, his plate of God, and his *Pallium*, and Cloake.

x *Rabbi Salomon Levit.* 26.

III. *In his apparell*, hee was a type of Christ: his Crowne signified his kingly office; his *Urim* and *Thummim*, signified his Priestly office; and his Bells, his Prophetical office.

Ezek. 9. So Christ is seene by *Ezechiel*, walking amongst the midst of the Angels, as a King: cloathed in white; as a Priest; and an Inke-horne hanging at his girdle, as a Prophet: as a Priest he wore a Myter; amongst the heathen, the Augures had their *Lituus*, like a throwne Turbet; The Emperours had their *Paludamentum*, their robe Royall; and the Kings had their Diadem, or Crowne.

Marke 1. 24. *Thou art the holy one of God*: Here is an allusion to the high Priests who had, *Holinesse to the Lord*, written vpon his forehead; therefore he was called, *The holy one of God*: Christ our high Priest, is *that holy one of God*.

This golden plate, was called πέταλον: none might weare it but the high Priest, in the day of expiation: therefore *Hegesippus* and *Epiphanius* are mistaken, who thinke,

thinke, that * *Iames* the Apoſtle wore this ornament, which was proper onely to the high Prieſt; and ſo is *Euſebius* miſtaken, who holds him to haue beene the high Prieſt, becauſe he wore a linning ſtole; then every Prieſt had beene an high Prieſt: for during the time of their ſervice, they were bound to weare linning; and out of their ſervice, woollen cloathes. Ezek. 44. 19

It is to be marked, that our Lord choſe none of the Tribe of *Levi* to be his Diſciples; ſignifying to vs, that he was to abrogate the Ceremoniall Law.

The high Prieſts did two things, τὰ πρὸς θεὸν, *Things which pertained to God*: & τὰ πρὸς ἡμᾶς, *And things which pertaine to vs.* The things which he did from God to vs, were repreſented by his *Vrim* and *Thummim*: the things which he did from vs to God, were repreſented by his breaſt-plate, carrying the twelue ſtones vpon it. *But theſe ſtones never ſhone after building the ſecond Temple.*

*Hegeſippus.

c. Ideſt ex Talmudicis Lapidibus Vrim et Thummim ſive Doctrinam et Veritatem, in Pectorali Pontificis expreſſis quorum conſpectu Sacerdotes occulta nobis ſignarent, et populo traderent. Dum gelus ſolito prodiderunt. Nam vetuſto naturæ a Colore nihil immutandum ſegniſcaſſe: atque noſce eos eam lapidum ſecundo Templo conſtructo lucem deſiiſſe Cor. Sigonius de Repub. Hebræ. 2. 6.

Paragraphe II. *Diatriba* 1.
In what order the ſtones were ſet in the Breaſt-plate of Aaron.

THE twelue Patriarches were ſet in *Aarons* breaſt-plate, not according to their generations, but according to their births; that is, the free womens ſonnes were preferred to the hand-maides ſonnes, although ſome of them were younger.

Sometimes the Tribes are numbred according to their age, *Gen.* 33. Secondly, ſometimes by the Nobilitie of their birth: as *Exod.* 28. Thirdly, by the order of grace, as *Iudah* is firſt ſet in the Campe. Fourthly, by the order of Hiſtory, as *Sem* before *Iaphet*, Geneſis 10. Fiftly, the number is onely conſidered without the order, as *Revel.* 21. For the laſt is firſt there, and *Dan* is omitted. Num. 2. 3.

y Broughton, in his tranſlation of places of the Scriptures.

A Programme of *Aarons* Brest-plate.

Exo. 29 10. The stones were set vpon the brest plate of *Aaron*: according to their births.

REVBEN. *Odem:* Sardius.	SIMEON. *Pitdah.* Topazius.	LEVI. *Bareketh* Smaragdus.	*Lea.*
IVDA. *Nophech.* Chalcedon.	ISSACHAR. Saphir. Saphir.	ZABVLON. *Jahalom.* Iaspis, vel Sardonyx.	
IOSEPH. *Shoham.* Beryllus.	BENIAMIN *Jaspech.* Onyx, *vel* Iaspis.	DAN. *Leshem.* Hyacinthus.	*Rachel.*
NEPHTALIM. *Shebo.* Achetes.	GAD. *Tarshish.* Chrysolite.	ASSER. *Achlemah.* Amethyst.	*Bond women*

Deu. 27. 13. Amongst the sixe Tribes, who blessed vpon the Mount Ebal, *Reuben* is not numbred with them: for he lost his priviledge of Dignitie, and birth, and is set amongst the six cursers; therefore amongst the cursers he saith, *Cursed is he who lyeth with his Fathers wife*: he as a Priest of the family should haue blessed, but now he curses.

Deu. 27. 20.

Doctrine. Some depriue themselues both of the prioritie of birth, and of grace, as is seene in *Esau*, and *Reuben*.

Parag. 11. *Diatriba* 11.

How the high Priest wore his girdle, and what it signified.

The high Priest wore his girdle about his paps, and not about his middle.

Ezech.

Ezech 44.18. *He ſhall not be girded about the ſweating places.*

Ionathan, the Chaldie Paraphraſt, paraphraſes it thus; * *He ſhall not be girded vpon his loynes, but vpon his heart*: therefore we ſee, *Revel.* 1.13. That Chriſt is ſaid to bee *Girded about his paps*; to ſignifie the great ſinceritie and verity which was in his heart: for he was girded with a girdle of veritie about his heart. So *Revel.*15.6. The Angels are brought in with their girdles about their paps; to ſignifie the beſt eſtate of their Paſtors, comming neereſt theh in ſinceritie to Chriſt: but before in the firſt age of the Church, they wore their girdle about their middle; the more ſpirituall that they become, their girdle went the more vpward.

* *Chaldie Paraphraſt.*

Parag. II. *Diatriba* 3.
Of the cloathes which the high Prieſt wore, when he entred into the holieſt of all.

When the high Prieſt entred into the holieſt of all, he was cloathed, firſt, with linning breeches next his fleſh; ſecondly, a linning coat, thirdly, a linning girdle; fourthly, a linning myter: Theſe he put vpon him, when he made reconciliation for the Church, in the moſt holy place: and hauing finiſhed his ſervice, he laid thoſe cloathes aſide there, and never wore them againe, but left them there, *Levit.* 16.4.23. Theſe by the Iewes were called *Bidge ſabbham, alba veſtes*, white clothes, but the clothes which he wore in the holy place that day, were called *Bidge zahabh, veſtimenta aurea*, Golden cloathes, not that they were all of gold, but becauſe they were finer then the cloathes which hee wore when he went into the holieſt of all.

Doct. The high Prieſts laid aſide all thoſe ornaments, when he entred into the holieſt of all; which ſignified his

Nota. 1 Cor. 15. Propheticall, Kingly, and Prieſtly office; and to ſignifie to vs, that at the latter day, *Chriſt ſhall giue vp his kingdome to the Father*: hee ſhall no more then teach his Church, or interceede for her as Mediator, or rule her as King.

IIII. He was a type of Chriſt in his marriage.

He might not marry a Widdow, a Whore, or a divorced Woman, but onely a Maid.

Levit. 21. 7. *Thou ſhalt not take a wife that is a Whore, &c.*

Illuſt. He might not marry a Widdow, becauſe he got not her firſt loue; *Revel* 2. 4. The Angell ſpeaking to the Church, ſeemes to allude to this, when he ſayth, *Thou haſt left thy firſt loue.*

He might not marry a divorced woman, becauſe he got not her iuſt loue; for although men were permitted civilly to marry them; yet Chriſt teacheth, that it was permitted to them, for the hardneſſe of their hearts.

He might not marry a Whore, becauſe he got not her onely loue; he might onely marry a Virgin.

Doctrine. Chriſt will haue of his Church her firſt loue, iuſt loue, and onely loue: therefore *Pſal.* 74. the Church is called his Turtle-doue; for as the Turtle-doue hath but one Mate, ſo the Church muſt haue God onely for her loue.

V Numb. 35. 25. He was a type of Chriſt in his death, he who killed a man negligently, fled to the Citie of Refuge, and ſtayed there vntill the death of the high Prieſt, & then he was free: Ieſus Chriſt by his death frees vs, and ſets vs at libertie.

Canon. The high Prieſt had ſundry things common to him, with the reſt of the Prieſts.

Illuſt. Levit. 21. 7. There behoued to be no blemiſh in him, ſo neither in them: when they ſerued in the Temple, it was lawfull for none of them to ſerue bare-headed: ſo likewiſe the Flamines among the Romanes, ſerued with their heads covered. So

So they ſerved bare-footed in the Temple. The Lord
Exod. 3. 5. ſayd vnto *Moſes; Take off thy ſhooes, becauſe the place where thou ſtandeſt is holy.* [x] Hence they gathered, that they were
x Targ. Ionathan. to ſtand bare-footed in the Temple, becauſe the place was holy. So the Prieſts of India ſerved bare-footed, therefore they were called γυμνοποδες, bare-footed, and
Scal. in Enſ. not γυμνοπαιδες, naked children, as *Euſebius* reades it.

Canon. The high Prieſt had his ſecond high Prieſt, who miniſtred for him, when he could not miniſter himſelfe.

Confir. 2. *Kings* 18. *Serajah the high Prieſt, and Zephaniah the ſecond Prieſt.*

Illuſt. The ſecond high Prieſt was called *Sagan*: So he who was next in the Church of Conſtantinople to the Patriarch, was called πρωτοσυγκελλος, the Primore. [a] *Ioſephus*
a Ioſephus de bello. iud. c. 8 teſtifies, that one *Ioſeph*, the ſonne of *Ellem*, diſcharged the high Prieſts office for him, when as *Mathias* the high Prieſt was polluted by a Nocturnall pollution, that he might not ſerue as a high Prieſt, then his *Sagan*, *Ioſeph* ſupplied his place. Theſe who had this Gonorrhæa, were ſaid by modeſty of ſpeech, σωμάτιον τι πάθειν, *to haue ſome diſeaſe in the bodie.*

Queſt. How it is ſaid, that *Annas and Caiaphas were high Prieſts*
Luk. 3. 2. *for that yeare?*

Anſw. [b] *Annas* was high Prieſt when Chriſt was borne, *Caiaphas* was high Prieſt when Chriſt was crucified; when
b Cauſab. contra Bar. *Caiaphas* was the high Prieſt, *Annas* was his *Sagan*, or ſecond high Prieſt; for they could not both enter into the holieſt of all at once, but they changed by courſes. So before vnder the Greeks, the Prieſt hood was much altered; as vnder *Antiochus*, from *Onias* to *Iaſon*; from *Iaſon* to *Menelaus* his brother.

Obiect. But was not the Prieſt hood changed now, when they indured Prieſts but for a yeare?

Anſw. There are in government fiue things; firſt, *Poteſtas*: ſecondly, *Ordo*: thirdly, *Modus*: fourthly, *Titulus*: fiftly,

ly, *Vsus*, *Potestas*, is where there is a power commanding; *Ordo*, when there are superiors and inferiors: these two are essentiall in government, they being taken away, government cannot stand: *Modus* may bee changed (as here,) for before the Priest-hood continued for the Priests life-time, but now it lasts but for a yeere. The title is changed; by the law it was by succession, now it is by the election of the Romans: the vse is changed, first it was well administred, now it is corruptly vsed.

As the waters of Nilus run so many hundred miles, a pure and cleare water, yet when it comes neere to the Mediterranian Sea, it begins to grow blackish, and somewhat Salt, at last it fals into the Sea, and loseth the name: so the glorious Priest-hood, which continued so many hundred yeares, begins now to grow blackish and corrupt, and shortly it is quite abolished.

Quest. How is it said in *Mar.* 15.1. *The high Priests consulted?* then it might seeme, that there were moe high Priests at once?

Answ. We must distinguish betwixt the *high Priest* by way of excellencie, and these *high Priests*; for the twentie-foure orders of the Priests, which *David* appointed, every one of these ranks had a chiefe Priest, and of these the Evangelist meaneth.

1 Chron. 24.10.

Paragr. II. *Diatriba* 4.
Of the foure and twentie Orders of the Priests.

Canon. David instituted foure and twentie Orders to serue in the Temple by course. *Luk.* 1.[c] cals these ἐφημερίας, courses; the Hebrewes cals them, *Mognadim stationes*, stations. *Iosephus* cals them φρατρίας, fellowships: in every course there was fiue hundred Priests, and their course lasted from Sabboth to Sabboth.

[c] *Scal. Canon Isagog.*

The chiefe of every one of these courses, were called ἀρχιερεῖς

ἀρχιερεῖς, high Prieſts: and the Hebrewes cals them *Roſhe aboth*, the chiefe of the Familie.

[d] One courſe might not take the courſe of another; for they had an auncient Canon, *Every Prieſt or Leuit who ſhall intrude himſelfe in anothers place, let him die the death.*

d *Seal. Cim. Iſag. l. 3. Talm. lib. Meghillah.*

PARAGRAPHE III.

Of their Sacraments, and firſt of Circumciſion.

Canon. CIrcumciſion was the ſeale of the Covenant, to the people of God.

Confir. *Gen.* 17. 10. *This is my Covenant, which yee ſhall keepe betweene me and you.*

Canon. Circumciſion was inſtituted by God the eyght day.

Confir. *Gen.* 17. *And euery male childe of eight daies olde among you, ſhall be circumciſed.*

Illuſt. The Hebrewes vnderſtand the *eight day*, not full eight daies, but ſixe full daies, hence they ſay, that *Dies legis non eſt à tempore ad tempus, The daies of the Law are not from time to time*: that is, *Non eſt á pleno tempore*, that is, *Not from a full time*: So we ſay, Chriſt roſe the third day, when he lay not three full daies in the graue; ſo we ſay, one hath a Tertian Ague, when the diſeaſe keeps him but one full day.

Obiect. *Luke* 2, 21. *But when the eight dayes were fulfilled, they came to circumciſe the childe?*

Anſw. This is vnderſtood, *De tempore currente, ſed non completo.* The currant time, but not compleate; that is, the eight day beginning, but not fulfilled. So *Deut.* 15. 4. *At the end of the ſeven yeare*: he meanes not when the ſeven yeares were compleate, for the reſt began in the beginning of the ſeuenth yeare; ſo that it is better tranſlated in the end of ſeaven yeares, then after the end of ſeven yeares: (*Min*) is put for (*Beth*) that is, one preposition for another: as *Deut.* 3. 3. *Pſal.* 62. 30.

Cir-

Circumcision being the seale of the Covenant, it was a fearefull thing to renounce it.

1 Maccab. *Antiochus* persecuted the Iewes very hotly, and tried them to be Iewes by their Circumcision; they to conceale their Iudaisme, caused to draw their fore skinne: and the Apostle, 1 *Cor*. 7. 18. alludes to this forme; *Art thou circumcised, draw not the fore-skinne.* This might bee done by Art, as [e] *Epiphanius* testifies.

e *Epiphan. cont. haeres.*

The Egyptians, after the death of *Ioseph*, neglected circumcision, for the hatred which they had against the Israelites, and the Israelites liuing in Egypt, neglected it also; therefore *Iosuah* cals this, *Opprobrium Egypti*, the shame of Egypt, when he circumcises them at Gilgall.

1 Iosua 5. 9.

2 1 Mac. 1. 16

3.

Secondly, when they denied circumcision; this was called *Opprobrium antiochi*, the shame of *Antiochus*. Thirdly, when they were circumcised in the flesh, but not in the Spirit: this was called *Opprobrium Iudaei*, the shame of the Iew. Fourthly, when they were circumcised in the flesh, and in the Spirit, it was called *Laus Iudaei*, the praise of the Iew.

Iudaeus ἐν φανερῷ, & *Iudaeus* ἐν κρυπτῷ.

4. Rom. 2. 26, 27, 28.

Quest. 1 Cor. 7. 18.

Why did the Christian Iewes draw their *Praepuce* in the Apostles daies, seeing there was no danger of persecution, as in the time of *Antiochus*?

Answ.

When they were converted from Iudaime to Christianitie, there were some of them so ashamed of their Iudaisme, that they could not behold it; they tooke it as a blot to their Christianitie: or the meaning of the place may be, that they should not be discontented that they are Iewes; providing, that by faith they Imbrace Christ: for, *There is no difference betwixt Iew and Gentile with Christ.*

Col. 3. 11.

Canon.

Circumcision to them, was a signe of the mortification of the old man.

Therefore these are not circumcised to the right end, who circumcised themselues, either for feare, as *Ester* 8. 17.

17 *Many became Iewes.* The seventie translates it, *Many were circumcised*: or for covetousnes, as the Sichemites; or for credit, as the Egyptians and Edomites. The Prophet *Ieremie* calls these *Circumcisos in Præputio*, that is; although they be circumcised in the flesh, they are still in their *Præpuce*, and vncircumcised before the Lord.

Gen.34.22

Ier.9.25.

Canon Confir.

They were cut off from the people of God, for the contempt of circumcision, and not for the want of it. *Genesis* 17.14. *He who circumcises not himselfi, shall be cut off.*

Therefore the Iewes who bury their Infants (who die before the eight day) before the doore of their Synagogues, and not with the rest, mistake this place: and so doe the Papists, who thinke all Infants not baptized, to be secluded from the kingdome of God: *He who despiseth his circumcision, shall die the death of vncircumcised.* So he who contemnes his Baptisme. It was a good decree of the Councell of [f] *Brackara*, which ordained, that those who despised their Baptisme and dyed; and those who hanged themselues, should be buried together, as both guiltie of foule murther. Vpon this necessitie, there were some who baptized them after they were dead, and put their sacramentall bread in their mouth, as their *viaticum*. When they circumcise their childe, they call him *sponsum sanguinum*, a husband of blood: & they apply the words of *Zipporah* to him, *Thou art a bloody husband:* because that day they hold, that the child is married to the covenant; and they expound, *Tetigit pedes eius*: that is, *She hurt, membrum virile eius*; as *Touch not my annointed*, that is, *hurt them not*: and his feete they take, *Pro membro virili*, a mans yard; as *Esay*, *Pilus pedum, id est, pudendorum*: so the Chaldie Paraphrast, paraphrases the place.

Exod.4.25

Psal 105. 15.

Esay 7.20.

f *Concilium secundum Canon 34. 35.*

When they circumcise the child, they set a void chaire for *Elias*, misapplying the words of *Malachy*; *Behold, Eli-*

Mal.3.5.

as shall come as a witnesse: and so they call vpon *Elias*.

Mat. 26. Marke how God in iustice plagues them, calling vpon *Elias*, because they mocked our Lord and said; *He cals vpon Elias*.

Canon. They had witnesses in their circumcision.

Confir. *Esay 7. Take vnto thee faithfull witnesses*, This witnesse was cald *Sandak. susceptor pueri, & per Synecdochen, Baal berith, Dominus fœderis*, Lord of the Covenant. And they were called *Macabbalim promissores*, who promised in the childs name also.

Canon. Circumcision had sundrey periods of time in the Church, which are to be observed.

Illust. *Scotus* markes well the periods of circumsition; the first period was, from the institution of it, to the time that Christ was baptized; all this time it was *Sub præcepto*, vnder the Law: and it was *Necessaria & vtilis*, necessary & profitable: the second period of it was, from the baptisme of Christ, vntill the promulgation of the Gospell, *Goe teach all Nations, baptising them.* In this period it was *Vtilis sed non necessaria*, profitable, but not necessary: the third period, from the promulgation of the Gospell, to the destruction of the Temple, (which was the Ward-rope of the ceremonies.) In this period, it was *Licita sed non vtilis*, lawfull, but not profitable: the fourth period, was from the destruction of the Temple, or rather from the Councell of the Apostles vntil now; then it was altogether *Illicita*, vnlawfull: then it was concision, and not circumcision. *Scotus.*

Math. 28.

Phil. 3. 2. 3.

In the first period they might onely circumcise; in the second period, circumcise & baptize; (for they had yet more regard to circumcision then to baptisme:) in the third period they baptized and circumcised, (now they had more regard to baptisme then circumcision:) in the fourth period, they onely baptized.

First, as *Scotus* speakes, it was *Sub præcepto, sed non sub consilio:*

conſilio: Vnderthe Law, but not vnder the councell, then it was *Sub conſilio, ſed non ſub præcepto,* Vnder the Councell, but not vnder the Law. When it was *Arbitrarie*; 1. It was *Neceſſe eſſe*, needfull to be: 2. It was *Non neceſſe eſſe*, not needfull to be: 3. It was *Neceſſe non eſſe*, no waies needfull to be.

Paragraphe IIII.

Of the Paſſcover.

Canon. The Paſſcover was a Sacrament, ſealing to them their ſpirituall diliuerance by Chriſt, and their temporall deliverance out of Egypt.

Confir. *Exod. 12. 14. And this day ſhall be vnto you for a memoriall and ye ſhall keepe it a feaſt to the Lord.*

Illuſt. In the preparation of the Paſſover; firſt, [g] they had *Inquiſitionem fermenti, The ſearching out of the Leaven* vpon the foureteenth day of the month, from the ſunne riſing to the fourth houre. Secondly, they had *Exterminationem fermenti, The rooting out of the Leauen*, from the fourth to the ſixt houre; in this time they caſt it out of the houſe, and burnes it from the midday; not onely the vſe of it is diſcharged, but alſo the very looking vpon it. Laſt, they had *Exſecrationem fermenti, the curſing out of the Leauen*: and they ſay, *Omne fermentum quod cunque, hic eſt in poteſtate mea, quod neque vidi neque abolevi, nullum eſto, tanquam pulvis terræ æſtimator: All the Leaven whatſoever is here in my power, which I neither ſaw nor haue put away, let it be nothing, and let it bee eſteemed as the duſt of the earth.*

All the time of this feaſt, they name not this word, *Lechem*, Bread, leaſt they ſhould ſtirre vp in their children a deſire to leavened Bread: (for they vſed no Bread ordinarily but leavened bread): [h] So when they ſpeake of a Sow, they call her *Dabar achar, another thing*: the Greeks

[g] *Scalig. in Prolog. de emend. temp.*

[h] *Elias Levita.*

expresse it better, πρᾶγμα ἀλλότριον, *An vnhappy thing*: This they doe, lest naming the word *Sow*, their children should long after swines flesh.

Doctrine. As they had a diligent search, to finde the Leaven before the Passeover, to cast it out, not to looke vpon it, and to count it execrable which they had not found, and not to name it once: so wee should purge out the old Leaven, when we are to eate our Passeover, wee should detest it, consume it, and not let it once bee named amongst vs.

The Heathen, before they were admitted to the mysteries, they did fiue things to them: the first, was *Purgatio communis*, the common purgation: secondly, *Purgatio reconditior*, more inward: thirdly, θέασις, when they might stand and behold the mysteries a far off: fourthly, *Initiatio*, when they were partakers of the mysteries: fiftly, they were called ἐποπτεύειν; that is, *Perfect in the mysteries of God.* *Causab. cont. Baron.*

Dionysius distinguisheth the whole action of the receiver in three parts: first, Καθάρσις *Purgatio*, a cleansing: secondly, Μύησις *initiatio*, a beginning: thirdly, Τελείωσις *consummatio*, a perfection. When they first receiued the Sacrament, it was called *initiatio*: when they came to the full knowledge of the mysterie of the Sacrament, it was called *consummatio.*

Paragraphe IIII. *Diatriba* I.

Of the place where they eate the Passeover

Canon. THE Passeover was eaten at home in their private houses.

Confir. Mat. 26. 17 *Where wilt thou that we prepare to eate the Passeover? and they went to an vpper chamber.*

Illust. Exod. 12. When they killed the Passeover, they sprinkled the blood of it vpon the Altar; but they were to eate it at home

Levit. 7. 6. home in their houſes: The moſt holy things were onely to be eaten in the Temple, as the Sinne offering, but the leſſe holy things were eaten in their private houſes at Ieruſalem.

PARAG. IIII. *Diatriba* 2.
Of the number which did eate the Paſſover, and how many Suppers concurred together.

Canon. THere were no fewer then twelue who did eate it, as Chriſt and his twelue. They vſed alſo to ioyne twenty together, and then they were called the children of the Societie. *Chryſoſt.*

At the Paſſeover they had three Suppers concurring together; Firſt, their common ſupper, with which the Paſſeover was ioyned, and this was the ſecond Supper: the third, called δείπνον ἀποπομπαῖον, or Dimiſſorie Supper. Chriſt inſtituted the Evangelicall Supper after the Dimiſſory ſupper, as is proved out of *Mathew*, in the twentie fixe Chapter. *Talm. lib. haabada. Druſ. in prat. Scaliger in emend. temp.*

The Chriſtians had their ἀγάπαι, or *Loue-feaſts*: and at the firſt they ioyned it with the Lords ſupper alſo, in the Primitiue Church.

PARAG. IIII. *Diatriba* 3.
Of their common Supper, with which the Paſſeover is ioyned.

Canon. 1 THE Maſter of the familie in the firſt Supper, takes bread and breakes it; therefore he is called *Boſzeang*, *fractor*, a breaker: and *Bagnal tzegnuda: Dominus convivij*, The Lord of the Feaſt: he giues no leſſe to every one who ſit at Tabe then an Oliue in quantitie, and to none greater then the bigneſſe of an Egge; This was in time of the Paſſeover. The maſter of the familie, doth 3. things: breakes, bleſſes, and giues. *Druſius in prater.*

Secondly, hee bleſſes it, and ſayes: *Bleſſed art thou, O Lord God, King of the world, who bringeſt bread out of the earth.* Talm. lib. haababa. id eſt procum.

Canon. This Sacramentall bread was holy, but onely in the vſe.

Confir. *Exod.* 12. 10. The Lord commanded, *If any of the vnleauened bread were left, it ſhould be burnt*: Which is to be vnderſtood, as well of the Leaven as the Lambe.

Illuſt. The ancients drew neere to ſuperſtition in this; firſt, they thought this bread was holier then other bread, before it was conſecrate: and they held, that it reſembled then the Shew-bread. They called the Table on which it ſtood,* *Menſa propoſitionis*; from thence it was remooued to the Table of conſecration. So, it ſavoured of corruption, when they kept the bread after the conſecration was ended, in the daies of *Auguſtine*, and gave it *Ad Catechumenos*, to thoſe that were turned to Chriſtianity. *Relata extra vſum, non ſunt relata*, Relations out of vſe, are not relations. * Mίσα προθέσεως. Chryſoſt. Auguſt. de ciuitate Dei.

There are foure ſorts of bread, three for this life, and one for the life to come: the firſt, is *Corporalis ad ſuſtentationem*, corporall for ſuſtentation: the ſecond, *Spiritualis ad informationem*, Spirituall for information: for we eate Chriſt as well in the preached Word, as in the Sacrament, *Iohn 6.* The third is, *Sacramentalis ad confirmationem*, Sacramentall for confirmation: the fourth is, in the life to come, *Æternalis ad fruitionem*, Eternall for inioying. Baſilius.

3. Thirdly, he bleſſed the firſt Cup of Wine, and ſaid; *Bleſſed art thou, O Lord God, King of the world, who haſt made the fruit of the Vines.* 1. Cup.

Luke 22. From this bleſſing and breaking, our Lord may ſeeme to haue borrowed the bleſſing and breaking of the bread. When the Paſcha was conioyned with the Supper, there were many moe things done; (as may be ſeene in Tranſlation of a cuſtome.

in the next *Diatriba*) with which the cup of thankſgiuing was ioyned: but with the common Supper, the Dimiſſory ſupper concurred, as may be ſeene hereafter.

PARAGR. IIII. *Diatriba* 4.
Of the third Supper.

Iohn 13. 4. 5. BEfore they ſit downe to this *Secunda menſæ*, or Dimiſſory Supper, they waſh their feete: our Lord in this ſecond Supper, waſhes the feete of his Diſciples for humility; whereas the ſeruants ſhould haue done it: Ioh. 13. 8. 9 and thoſe who would ſeeme more deuoute, would waſh their whole body twice, and *Peter* meant of this, when he deſired his whole body to be waſhed, which Chriſt denied to him, as ſauouring of ſuperſtition, and waſhed onely his feete. *Scaliger in emend. temp.* Tradition of a cuſtome

Doctrine. The waſhing of the whole body, Anagogically, ſignifieth our Baptiſme: the waſhing of our feete, the purging of our affections.

Ioh. 13. 26. 27. 30. 31. In this Dimiſſory ſupper, the bitter herbs are brought in; then the maſter of the Family dips the herbs in the bitter ſawce, and giues to thoſe who ſit about him.

The children this night, began to aske their parents, Why is it called the Paſſeouer? They anſwer, becauſe the Angell paſſed ouer and deſtroyed vs not. Secondly, Why do we eate vnleauened bread? the Parents anſwer, Becauſe we were forced to make haſte out of Egypt, we had no leaſure to ſowre our Dough. Thirdly, Why eate we ſowre herbs? the Parents anſwer, to put vs in remembrance of the affliction which wee ſuffered in Egypt: this night by them was called *Agada*, *The night of Annunciation*, and our Saviour Chriſt from thence, vſes that ſpeech, 1 *Cor.* 11. καταγγέλλετε, *Annunciate donec veniam*, *Doe this in remembrance of me.* Tranſlation of a cuſtome

Doct. The night when we eate the Lords Supper, our meditation

ditation & conference should be vpon the Lords death, children to aske Parents, and Parents to teach the children of it, what meanes this bread? what meanes this breaking? &c.

Quest. Wherein was it that Christ dipped the Sop which he gaue to *Iudas*? *Ioh.* 13. 2.

Answ. o Some answer, that it was into a *Charoseth*, or sawce, thicke like Mustard, hauing the colour of Clay, which they vsed in their Sacrament, to put them in remembrance, how they wrought in Clay in Egypt.

o Scalig. de emend. temp. Drus. in prater.

Quest. But how would Christ iustifie such a Ceremony, added to the very Sacrament it selfe? whereas hee would not allow *Peters* superstitious washing.

Answ. It hath beene some common sawce: for they ioyned many moe superstitions and traditions, to the chiefe points of the Law; as they vsed at the first superstitiously, to let a malefactor goe at the Passeover, and to tythe Minth and Annise, so they added significatiue ceremonies of their owne, as this *Charoseth*.

If men to raise devotion in the peoples hearts, adde any thing to the Sacraments, eyther Baptisme or the Lordes Supper, there shall never be an end of adding one thing to another. I will set downe but one example or two: When the Gothes that had subdued Spaine, were celebrating the Sacrament, they caused to breake the bread in nine parts, by which they might paint out to the people, the whole History of Christs life; comprehended vnder these words, *Corporatio, Natiuitas, Circumcisio, Apparitio, Passio, Mors, Resurrectio, Gloria, Regnum*: By the first peece, they signified his Conception; by the second, his Natiuitie, and so forth. So these who mixed water & wine into the Sacrament, did it of good intention, to put the people in mind of the water and blood which came out of the side of Christ, but the Lord likes not such wil-worship. Some afterward degenerated

Cassiod. ex Mosarabita.

nerated ſo farre, called *Hydroparaſtata*, that they chuſe onely water in the Sacrament.

This τρύβλιον, τάρηξις, or platter, wherein Chriſt dipped, was *Scutella magna*, a big platter; or *Receptaculum liquidorum*, A veſſell for humid things, with a ſawce to the meate in which they dipped their ſop, and then did eate of the ſowre hearbs with it.

Then he bleſſes for the ſecond Cup, and they all began to ſing *Haliluiah*, which is called *Haliluiah magnum*, it begins at the 113. *Pſalme*, and ends at the 119. one repeates the *Pſalme*, the reſt cryes; *Bleſſed art thou, O Lord our God, the King everlaſting, who haſt ſanctified to vs, and commanded vs to ſing Haliluiah.* *Talm. lib. ha thara.* 2. Cup!

The laſt Cup, was called *Cos hillel, poculum laudis*, for after this Cup, they ſang a Pſalme. Of this Cup, *David* ſpeakes *Pſalme* 116. and ſo *Luke* in his 22. Chap. *v.* 17. Mat.26.30. 3. Cup!

After the drinking of this Cup, and before the *Pſalme* was ſung, Chriſt inſtituted his owne Evangelicall Supper; At this time he had not the common Supper: for *Mathew* ſayes; *They went to an vpper Chamber to prepare the Paſſeover*; ſo that this was an extraordinary time, when ſo many Suppers concurred.

Paragraphe IIII. *Diatriba* 5.

Of the changing of the Paſſeover into the Lords Supper.

Canon. In the meane time that this Dimiſſorie Supper, or *Secundæ menſæ* was eating, our Lord inſtituted the Evangelicall Supper; for probation of this confer *Mat.* 26. with *Ioh.* 13.

Confir. *And as they did eate, Ieſus tooke bread.*

Mat.26.26. Ioh.13. This *eating* hath properly relation to the ſop that *Iohn* ſpake of, and that *Iudas* received, after which he immediatly went out.

Canon. After that the maſter of the family had drunke the laſt

Cup; he ſayes, *This night I will drinke no more.* There
Illuſt. was a Paſchall Canon, that they might drinke no more
that night, after they had drunke the laſt Cup: and our
Math.26. Lord alludes to this when he ſayes; *Hence-forth I will drinke no more of the fruit of the Vine, vntill I drinke it in the kingdome of my Father.* Alluſions to cuſtomes.

Queſt. What are we to thinke of this Paſchall Cup? whether was it Sacramentall, or not?

Anſw. It was not Sacramentall. The firſt Reaſon: becauſe there is no word of it in the inſtitution of the Paſſeover, as there is of the vnleavened Bread, and of the Lambe, and the ſprinkling of the blood: for theſe are all commanded, but never a word of the Cuppe. The ſecond reaſon: in no Sacrament there are two Sacramentall ſignes ſignifying one thing; but the blood ſignifieth the blood of Chriſt in the Paſchall Lambe: therefore the Wine in the cup, cannot ſignifie the ſame here.

Obiect. But how could the Cup be vſed in the Sacrament, being onely a common Cup, and not Sacramentall?

Anſw. There were three Suppers which concurred here together: Their common Supper, their Paſchall Supper, and their Dimiſſorie Supper: and there was ſomething
1. occaſionall in every one of theſe Suppers. Firſt, in the common Supper, the vnleavened bread was occaſionall onely, becauſe they might haue no other bread at the Paſſeover: but in their other common Suppers, they
2. had leavened bread. Secondly, in their Paſchall Supper their Cup was occaſionall, and not eſſentiall to the Paſcha, for they vſed it as common drinke with their meat.
3. Thirdly, the vnleavened bread was not occaſionall in the Dimiſſorie Supper: becauſe they had no other
1 bread in the Paſchall Supper. And it is to be marked further, that many things concurred in this Paſcha, which were not Sacramentall, and pledges of the blood of Chriſt; but were onely ſignes to them of their deliverance

2 rance out of Egypt. Secondly, the great feast was ioyned with the Pascha, 2 *Chron.* 35. called by the Iewes *Hhagiga*, and in Scripture called the Pascha: this was not Sacramentall, neither was it eaten the foureteenth day when the Sacrament was eaten, but the fifteenth
3. day. Thirdly, their Sacraments were to them, both temporall refreshments, and spiritualll. For if the water which came out of the Rocke 1 *Cor.* 10, they with their beasts dranke both of it, yet it was Sacramentall to them: Why might there not be in this Supper, both that which was Sacramentall, and that which was for their natural refreshment also? Wherfore our Saviour Christ when he saith; *Hence-forth I will drinke no more of the fruit of the vine*: He alludes here onely to the Canon of the Iewes, wherein it was forbidden them that night, after they had drunk in the last Cup. Therefore Christ transfers not the Cup of the old Testament, to the Cup Sacramentall in the new Testament, as some hold.

Obiect. One of the Evangelists sayes; *While Christ was Supping, he tooke bread*; the other of the Evangelists say, *After Supper he tooke bread*?

Answ. Mat.26.26. Luk.22.20. Εσθιόντων, *dum Comedebant, aut post comestionem, in aoristo secundo, After the eating* in the indefinite time; that is, after he had ended the dimissorie supper, he instituted this Evangelicall Supper.

Quest. What sort of change was this, when Christ changed the Paschall Lambe into the Supper of the Lord?

Answ. In religion, there are foure sorts of changes; first, when the essence of Religion is changed; secondly, when the state of religion is changed; thirdly, when the Essence is changed in part; fourthly, when the rites of Religion
1 are changed. When the Essence of Religion is changed, (this is, as when aman is raised from death to life;) as
2. when a Turke becomes a Christian. The second change

in religion, is, when the ſtate is changed (this is, as when a Boy becomes a man.) When Chriſt changed the Paſchall Lambe into the Lords Supper, and the Diſciples, the Iewiſh Sabboth into the Lords day: here the Eſſence is not changed, but the ſtate. The third change is, when
3. the Eſſence is changed in part; (as when a man who is ſicke, becomes whole:) and one is Orthodoxe in all points of Religion except one, he is converted alſo in that point; here the Eſſence is in part changed. The
4. fourth change of Religion, is, when the rites are changed: this is like the change of a mans cloathes. Here in this change of the Paſchall Lambe into the Supper of the Lord, the ſtate and rites were changed, but not the Eſſence, neither in whole, nor in part.

Canon. In the obſervation of the Paſcha, there was great contention betwixt the Eaſterne and Weſterne Churches.

Illuſt. The Eaſterne Church obſerued the yeare of the Iewes, and the day vpon which Chriſt was Crucified: but the Weſterne Church kept the day of the Reſurrection, and the day after the Equinoxe, and the foureteenth day of the month: Therefore the Eaſterne Church called them *Quarto-decimani*. But *Victor* Biſhop of Rome, condemned them of Hereſie in this: for they differed both in the Moneth, and the day. The Councell of Niece ſetled this Controverſy, by appointing; Firſt, for the difference of the Moneth, that it ſhould be celebrated the foureteenth day after the Equinox, which then was the one and twentieth day of March: Secondly, for the difference of the day; they appointed the Sabboth after the foureteenth day for them both: and ſo the controverſy ceaſed.

Scaliger de emend. temp.

PARAGR.

PARAGR. V.

Of their geſtures in Prayer.

See before in Section 2. Parag 3.

Canon. *Confir.* Gen. 18, 22 Luk. 18. 13

WHen they prayed, they vſually ſtood. *Abraham ſtood before the Lord*: that is, *Abraham* prayed. So, *The Publican ſtood a farre off and prayed.*

Illuſt.

The Iewes ſay, *Sine ſtationibus non ſubſiſteret mundus*: *The world could not endure without ſtanding*: And *Gnammuda, ſtanding*, is one of the ſeaven names which they giue to Prayer.

Druſ. in Gen.

q The Aethiopian Chriſtians at this day, haue pillars of wood made to reſt them vpon, when they ſtand at their prayers, becauſe their Liturgie is long.

q *Scalig. lib. 7 de emend.*

Canon. 1. Kings 8. 48.

When they prayed, they looked with their faces towards the Sanctuarie. *If they pray toward the Citie which thou haſt choſen.*

Illuſt.

The Arke was ſet vp in the Weſt end of the Temple, that it might be oppoſite to the Heathen worſhip: *For they committed abhomination*, Ezechiel 8, when they prayed with their faces towardes the Eaſt; theſe were called *Samſaioi, Sunne-worſhippers*, becauſe they looked towards *Shemeſh, the Sunne*. But the Chriſtians, that they might not ſeeme to Iudaize, ſet their faces towards the Eaſt when they prayed; or rather becauſe Chriſt, *Luke* 1, 78. is called r ἀνατολὴ, *The Sunne riſing from the Eaſt.*

r *Scaliger in Elencho.*

Canon.

s When they prayed their heads were couered.

s *Druſ. in prat. 1. Cor.*

Illuſt.

They ſay, that a man ought to couer his head when he commeth before the Lord as aſhamed, and the woman alwaies to haue her head vncouered, becauſe ſhee was firſt in the tranſgreſſion, although it be otherwiſe in the Chriſtian Church, 1 *Cor.* 11. 4, 5. Where man is *commaunded to vncouer his head, and the woman to couer her head.*

PARAGR. V. *Diatriba* 1.
Of their manner of Praying.

Canon. THey prayed with a low voyce.

Illust. They say, that they should pray as *Anna* did, and he who makes his prayer to be heard, is of little faith. *Talm. sob. haahava.*

Canon. They prayed in a knowne tongue.

Illust. [t] When *R. Levi* came to Cæsaria, hearing some repeating this Prayer (*Audi Israel*) heare Israell, into Greeke: he would haue forbidden him: but *R. Ioseph* said vnto him; If they know not the Syriacke tongue, let them pray in the tongue which they vnderstand. [t] *Angelus Caninius in Talmud in Gotes novi Test.*

Canon. The chiefe fault that is forbidden in prayer, is *Battologia*, too much speaking of one thing.

Confir. *Math.6.7. When ye pray, vse not much (Battologia) babling.*

Illust. In Battologie, there is two faults: First, an idle and vaine repetition of the selfe same words. In the Syriack, Christ vses a word *Mephakkek*, which signifies to *Bokkout*, as water doth out of a narrow mouthed vessell; which the Latines call *Bulbire*, fained from the Hebrew word *Bulbuk*. This the Greeks call βομβύλιον: words fained, *per* ὀνοματοποίαν. So *Iob* 39. And her yong ones, *Iegnalgnu, glut glut* in the blood.

Secondly, *Multiloquium*, when they vsed too much speech as the Pagans vsed, they wist not what God to pray to; therefore they oftentimes repeated over the selfe-same words.

PARAGR. V. *Diatriba* 2.
Of the many helpes they had in Prayer.

Canon. THey had Phylacteries & Fringes, as helpes for them to pray, and for keeping of the commands.

Confir. *And ye shall haue Fringes, that when ye looke vpon them &c.* Numb. 15. 38. 39.

There-

Illuſt. Therefore they were called *Chalcoth Tephilim*, Garments with wings: and for this *Eliſha* was called, *Eliſha cum alis, Eliſha with wings*: becauſe he wore the coate of remembrance, which had foure fringes hanging downe at the foure wings of it. [u] *Arbham camphah, Foure wings*: This garment was called *Talith, A winged coate.*

u *Elias in Rabb. Talith.* טלח

Becauſe he vſed ſtill theſe wings, to put him in mind of Prayer, [x] theſe are the golden wings of the Doue (ſay they) which carries vs to heauen.

x *Talmud in gemara.*

They had three ſorts of Phylacteries: firſt, the precept of the poſt, ſecondly, the precept of the head: thirdly, the precept of the hand.

I. The precept of the poſt, they called *Chalcoth Mezuza, ſcheda quæ poſtibus inſcribitur*: *The Phylacteries that were written on the poſtes. Deut. 6.6.* This was written vpon it: *Heare O Iſrael, Iehovah our God is one*: and, *Thou ſhalt loue the Lord with all thy heart and might. Deut. 6.4* Our Saviour Chriſt calls this, *The great command*: ſo the Iewes call it, *Calal gadol, vniuerſale magnum, Vniuerſall great.*

II. Secondly, they had Frontlets of Parchment, reaching from the one eare to the other, with theſe words written vpon them, *Sanctifica mihi omne primogenitum*: *Sanctifie to me all the firſt begotten*: This was called the precept of the head.

Exod. 13.2.

III. They had vpon their left arme, beneath their ſhoulder a little, the third Phylacterie, which had theſe words written vpon it, *When he ſhall bring you into the land, &c. Salomon* alludes to this when he ſayes; *Bind my precepts to thy fingers.*

Exod. 13.5. Prov. 7.3.

Doctrine. They had them betwixt their eyes, and vpon their left arme, next their heart; becauſe the eyes and the heart, are *Proxineta peccati, Brokers*, to bring ſinne to the body, *1 Ioh. 2, 16.*

In the corrupt times they inlarged theſe Phylacteries

Math.23.5. ries; then they were called πλατυτηματα, large Phylacteries. Christ findes no fault with their Phylacteries, but for their enlarging of them.

These Phylacteries, *Exod.* 13.9. are called *Schedæ memoriales, Sheets of remembrance:* and in the New Testament φυλακτηρια απο τε φυλαττειν, *From keeping.* For as we bind a thrid about a forgetfull servants finger, so the Lord dealt with them; and they applyed that saying of *Ecclesiastes* to these three Phylacteries: *A threefold Cord cannot easily be broken.* The Physitians haue their *Prophylactica, præcaueats,* to prevent Diseases.

Eccles.4.12

Doctrine. Most of sinnes come of forgetfulnesse, therefore let vs fence our hearts with the Phylacteries of Gods Law, and so wee shall not be overtaken with sinne.

Canon. God would haue his people opposite to the heathen in all things, especially to Egypt, which was the matrix of Idolatry.

Illust. The Egyptians wore *Amuleta,* or ἀλεξιφαρμακα, *safegards* about their heads, to defend them from evil; therfore God would haue his people contrary to them, and would haue the Law written about their heads.

[y] These Phylacteries, *Varro* called *Præbia,* which afterward was called *Brevia,* from thence comes the word *Breefe,* which the Confederates of Sathan vse to weare, to guard themselues from the harme of their enemies. In the Councell of Laodicea, Inchantments are called *Excantatricum Phylacteria,* The Charmes of Witches *Phylacteria facere,* to cast Cantrops.

y *Scaliger in Eleuch: & comestan. in Varro.*

Doctrine. Thus we see, the Divill is Gods Ape, and hath his *Amuleta,* or counterfeit Phylacteries, to deceiue these who trust in him by them.

Canon. At the ending of their prayers they say, *Amen.*

Illust. [z] They make sundry sorts of *Amen*; the first, *Iethima, Pupillum,* when one vnderstands not the thing which he answeres; the second, is *Catupha, surreptum,* when hee sayes

z *Caninius in voces N. T.*

ſayes *Amen* before the Prayer be ended; the third is, *Ketugna otioſum*, when a man ſayes *Amen* idly, thinking vpon ſome other thing: the fourth is, *Tzaddick, iuſtorum*, of the iuſt; when the mind is ſet vpon the Prayer, thinking vpon no other thing.

PARAGRAPHE VI.
Of their Muſicke.

Canon. THeir Muſicke, was either Inſtrumentall, or Vocall.

Illuſt. Their Vocall Muſicke had foure parts (anſwering to our foure parts of Muſicke) *Sheminith, octava*: which was the loweſt part (anſwering to our Baſe:) ſecondly, *Gnalamoth, Virginalis vox*; (anſwering to our *Triplex*:) thirdly, *Labben, Pſal.* 9. 1. *Inter vtrumque*, (anſwereing to our Tenour, and Counter-tenor.)

Pſal. 6. 1.

Pſal. 46. 1.

Rabb. Salomon in Pſal.

Their Inſtrumentall Muſicke, was: firſt, *Shaliſhim*, 1 *Sam.* 18. 6. An Inſtrument of Muſick with three ſtrings: ſecondly, *Shuſan, Pſal* 61. 1. *Hexachordon*: An Inſtrument with ſixe ſtringes: thirdly, *Sheminith, Pſalme* 4. An Inſtrument of eight ſtrings: fourthly, *Gnaſhur, Pſal.* 92. *Decachordon*, An Inſtrument of ten ſtrings

Canon. The Lord blames much their prophane Muſicke, *Amos* 6. *Qui diminuitis vel particularizatis*, *Who quiver and cut your Muſicke.*

Confir.

Illuſt. 1. [a] *Vitruvius* markes out of *Ariſtoxenus* the muſician, that there were three ſorts of Muſicke; firſt, that which the Greekes call, *ἁρμονίαν*, which was the graueſt and the ſaddeſt, and ſetled the affections; ſuch was the Muſicke of the Lydians, drawing the Notes long, conſiſting of *Spondæus* or two long: that Muſicke which *Eliſha* called for 1 *King* 3. 15. was this ſort of Muſicke, and *Auguſtine* commends it moſt; This was vſed in the dayes of *Athanaſius*, in the Church of Alexandria, and

[a] *Vitruv. de Architect. lib.* 5. *cap.* 4.

Aug. lib. Confeſſ. 10. *c.* 33

in this sort, they seeme rather to reade then sing.

II. The second, they call Διάτονον, which served to raise vp the affections when they were sadde: as the first served to presse downe the affections; and it consisted of Dactylus, *one long*, and *two short*: this sort of Musicke the Dorians vsed; Of this sort *Salomon* speakes, *Ecclesiastes* 2, 8. *Schidda, fractio, A breaking*; because with the temperature of the voyces, one of them brake another as it were: this sort of Musicke is not to be secluded out of the Church neither: of which *Iames* 4: saith, *If any man be merry, let him sing Psalmes*: This sort of musicke raises the affections.

III. The third sort, they called it χρῶμα, coloured Musicke, with a subtile kind of breaking and qviuering of the Notes, which is a light sort of Musicke, tending to stirre vp the affections to lasciviousnesse, consisting of Tribrachyes, or *three short*, which was vsed amongst the Phrygians, wherefore they were infamous, as *Boetius* testifies. This the prophet *Amos* blames, and it is not to be admitted in the Church, [c] *Cicero* saith, *Mutatâ Musicâ, mutantur mores, itaque curandum vt Musica quàm grauissima & sedatissima retineatur*: *Musicke being changed, manners are changed; therefore we must take heed, that the most setled and graue Musicke be kept.* If there be such need of setled Musicke in the Common-weale, much more in the Church.

Amos 4.

[c] *De repub. libro 5.*

[d] They sang the 22. Psalme every morning, when the morning sacrifice was offered: therefore in the inscription of the Psalme, it is called *Psalmus matutinus*: it began with the words which Christ vttered vpon the Crosse; *My God, my God, why hast thou forsaken me?*

When they carryed their first fruits to Ierusalem, they sang by the way the 122. Psalme. When they came to the Sanctuary, with every man his Basket on his shoulder, they sang the 150. Psalme. When they were in the Court-

[d] *Iunius in Exod.*

Court-yard, they ſang the 30. Pſalme. Vpon the Sabboth, they ſang the 92. Pſalme. This is Intituled, *A Pſalme for the Sabboth.*

At the Paſcha, they ſang from the 112. to the 119. in token of thankeſgiuing.

PARAGR. VII.
Of their Excommunication.

Canon. GOD would haue his people a holy people; therefore he would ſuffer no vncleane perſon to dwell amongſt them.

Illuſt. For to vnderſtand their Excommunication the better, we muſt marke that the Campe in the Wilderneſſe was divided in three parts: firſt, the Campe of Iſrael: ſecondly, the Campe of the Prieſts and Levits: thirdly, the Campe of the divine Maieſtie.

1. The Campe of Iſrael was from the gates of Ieruſalem inward, to the Campe of the Levites; comprehending the Womens Court and the Mens: and theſe were called *Maiora caſtra, the greater Tent*: the great Porch made the diſtinction betwixt them and the Prieſts: Of this Porch Chriſt ſpeakes, *Mat.23. Zacharias was killed betwixt the Porch and the Altar.*

The leſſer Campes, were either the Prieſts, or Gods.

2. The Campe of the Prieſts, was from the Porch inward, to the holy place, diſtinguiſhed by the firſt veile called *Gebbue cohanim, terminus ſacerdotum, The limits of Prieſts*; not, but that it was lawfull for the Prieſts to goe into the holy place alſo, when they offered Incenſe, or dreſſed the Lampes: but their ſpeciall abode was in the Court of the prieſts; ſo the people might come ſome times into the Court of the Prieſts, but their vſuall abode was in their owne Court.

The Campe of the divine Maieſtie was from the

first veile inward, containing *Sanctum*, and *Sanctum Sanctorum*: *The holy and holiest of all.*

1 He who was defiled of Leprosie, was secluded out of all the three Campes: *Num.* 12. *Miriam* was put without all the Camps. When they were purged and brought in, *Tunc colligebantur*, they were gethered to the people of God againe.

2. He who was defiled of an issue, was remoued out of the Camp of God, and out of the Campe of the Priests; but not out of the Campe of Israel: so a woman in childbirth.

Numb. 19. 13. 3. He who was defiled by the touch of the dead, was remoued out of the Campe of God; the Priest who had touched the dead, might not enter into the holy place, vntill he was purged; but he was not separate out of the Court of the Priests, nor out of the Court of the people; thus God would be sanctified in those who draw neere to him.

The degrees of Excommunication, were borrowed from these three sorts of vncleanesse.

[f] They had three sorts of Excommunication; first, the lesser; then the middle sort; then the greatest. [f] *Drus. in prat.*

John 16. 2. The lesser, was called *Niddui excluſi*, *put out*: and in the New Testament they were called ἀποσυνάγωγοι, put out of the Synagogue: and they hold, that *Cain* was Excommunicated this way.

The second, was called, *Herem*, or *Anathema*: with this sort of Excommunication, was the incestuous person censured in the 2. *Cor.* 1. 5.

The third, *Samatha*, σαμαθὰ, they hold that *Enoch* instituted it, *Iude* vers. 14. It was called *Samatha*, from *Sem-atha*, *God comes*: *Sem*, *nomen*, *A name*, they put for *Iehova*; *Atha venit*, *He comes*. The Syrians call it *Maran-atha*, *Dominus venit*, *The Lord comes*. This sort of excommunication, the people of God vsed against the Ama-

Amalekites. *Targum, Cant. 2. Contriverunt Amalek per diram imprecationem Domini: They braiſed Amaleck by the fearefull curſing of the Lord.*

PARAG. VII. *Diatriba* 1.
Of the manner how they excommunicated the SAMARITANES.

THE manner how they excommunicated the *Samaritanes*, was thus;

They brought 300. Prieſts, and 300. Trumpets, and 300. Bookes of the Law, and 300. boyes; and they blew with Trumpets; and the Levites ſinging, accurſed the Cutthæans in the Name of *Tetragrammaton*, or *Iehova*; and with the curſes, both of the Superior and inferiour houſe of Iudgement: and they ſayd *Curſed is he who eates the bread of the Cutthæan*: (Hence is that ſaying of theirs; *He that eateth the bread of the Cutthæan or Samaritane, is, as he who eates Swines fleſh:*) *And let no Cutthæan be a Proſelyte in Iſrael, neither haue any part in the Reſurrection of the iuſt*: Theſe curſes they wrote vpon Tables, and ſealed them, and ſent them through all Iſrael, who multiplied alſo this great *Anathema*, or curſe vpon them,

Druſius ex Sephar tanhuma qui Talmedam etiam dicitur.

Doctrine. Here we may marke; firſt why the *Samaritanes* were ſo hated of the Iewes: becauſe they were Apoſtates from the truth, therefore they accurſed them with this fearefull curſe: they would haue nothing todoe with them, nor to eate with them, not to be apparelled as they were, not to write the ſame Character or Letter, which they writ; and they obiected to Chriſt as an opprobry, that he was a Samaritane, and had a Devill.

Iohn 4. 9.

Iohn 8. 48.

Secondly, into this terrible Excommunication, it was given both by the curſes of the ſuperior, and inferior houſe: Chriſt ſeemes to allude to this; *That which is bound*

Mat. 16. 18

bound in earth, shall be bound in heaven; Gods superior and inferior houses.

1 Those who were ἀποσυναγωγοι, put out of the Synagogue, were not simply secluded from the Temple, but suffered to stand in the gate.

They write that *Salomon* made two doores in the Temple; one for mourners and excommunicated; the other for the new married: at this doore, if any entred, the Israelites which came vnto the Sabboth, and sat betwixt these doores, sayd; (*He whose Name dwelleth in this house, glad thee with children.*) If any entred at the other doore with his lip covered, they knew that he was a mourner, and they said; *He which dwelleth in this house, reioyce and comfort thee.* If his lip was not couered, they knew that he was *Menudde*, Excommunicated; and they said, (*He which dwelleth in this house, put into thine heart to heare the words of thy fellowes.*) *Talm. l. Musar. 95. 1.*

2 Those who were excommunicated by the second sort of excommunication, were not permited to come nere the Temple.

3. Those who were excommunicated after the third sort were secluded out of the societie of the people of God altogether.

g The Greeke Church afterward had her degrees of excommunication also; first, some were συνιστάμενοι, *Who stood and beheld* the Supper of the Lord, but were not partakers of it; the second ὑποπίπτοντες, *Who were further removed*, falling downe vpon their knees; the third, ἀκροώμενοι, *Who were permitted onely to come to the gates of the Church*; Fourthly προκλαίοντες, *Standing without the doores of the Temple*, weeping in the Porch. *g Basil. Epist.*

When they excommunicated them, they razed their names out of the booke, *Luke* 6, 22. ἀφορίζειν, *abstenti estis*, signifying to them, that their names were *razed* out of the Booke of Life.

A Table of the Censures of the *Hebrew, Greeke,* and *Latine Churches.*

Legall Pollutions by the		*The Censures, Morall, signified by these in the Synagogue, were.*		Censures in the Greeke church, were	Censures, in the Latin Church were	
Dead.	Had their ceremoniall purgations out of the Campe of,	God.	Nidui. ἀποσυναγώγοι.	Υποπίπτοντες.	*Abstenti.*	*Minor.*
Issue.		Priests.	Herem. ἀναθηματίζειν.	Ακροώμενοι.	*Excommunicati.*	*Maior.*
Leprosie.		Israel.	*Marana-tha.* σαματίζειν.	προκλαίοντες.	*Anathema.*	*Maxima.*

Section IIII.

Of their Ecclesiasticall Politickes.

THeir Politickes, were either mixtly politicke, or meerely politicke: Mixtly politicke, were either their Ecclesiasticall politickes, or Scholasticall politickes.

Paragr. I.

Of their Proselytes.

GOD instituted the common-weale of the Iewes, having alwayes a speciall relation to Religion: for this respect God had a regard vnto particular persons of the Heathen, who were strangers to his Covenant, that he might make them true Proselytes, as is seene in *Iob*, *Rahab*, *Naaman*, &c.

There

Canon. There were three ſorts of ſtrangers amongſt the Iewes.

Illuſt. The ſtranger, who was a ſtranger by birth, Religion, and affection: he was called *Nochri, alienigena, Altogether a ſtranger.*

1. 2 The ſtranger, who was a ſtranger by birth and Religion, but not affection, he was called *Teſhib, inquilinus,* [illegible]: and *Proſelytus Portæ, The Proſelyte of the gate: Deut.* 14. 20. Of him it is meant in the fourth command, (*The ſtranger that is within the gates:*) he dwelt peaceably amongſt them; he was to abſtaine from outward offence, not to labour vpon the Sabboth; although he was not conuerted, yet they ſuffered him to dwell amongſt them: they were to take no vſury of him, that ſo they might draw him to the truth.

3. Thoſe who were ſtrangers by birth, but neither in affection or Religion, were cald *Ger*, or *Gere tzedeck, aduenæ iuſtitiæ, Strangers of Iuſtice:* and in the New Teſtament Proſelytes, from the Greeke word προσήλυτον: as ye would ſay, *Adſcititiæ, numbredin*; and *Leuim cohæſores, adherers, Eſay* 65, 3. from *Leua adhærere:* for as the Levits cleaued to the Prieſts to helpe them, ſo the Gentiles did cleaue to the Iewes to make one body with them, *Pſal.* 115. *O Iſrael truſt in Iehoua, O houſe of Aaron truſt in Iehoua, ye that feare the Lord, truſt in Iehoua.* The church is diſtinguiſhed here in three parts; *Iſrael* for the body of the Common-wealth: The *houſe of Aaron*, for the Prieſts and Levits: *Thoſe who feare the Lord*, for the ſtranſters and Proſelytes: ſo *Iethro* a Madianite by nature, is called an Iſraelite. 2 Chron. 7. 17.

A ſtranger, is firſt, he, who is not an Iſraelite. 2. A ſtranger is he, who is not a Prieſt or a Levite. 3. A ſtranger, who is not a Prieſt in the ſtricteſt ſignification, *Numb* 1. 51. *The ſtranger who comes neere it:* (that is) he who is not a Prieſt. *Lev*, 3. 4. He is a ſtranger, who is neither a Prieſt nor

nor a Levite; but here ſtranger is taken for him who is not borne an Iſraelite.

Doctrine. I

As the Iewes dealt with the Gentiles, when they were out of the covenant; ſo ſhould we deale with them now, when they are out of the covenant: when we were out of the covenaat, they ſay, *Cant.* 8.8. *We haue a little ſiſter, what ſhall we do for her*: ſo when they are out of the Covenant we ſhould ſay: *We haue an Elder brother, what ſhall we doe for him*, Luke 15.52.

I *Doctrine.* 2

Thoſe Iewes who are ſtrangers by birth, religion, and affection, who raile againſt Chriſt, and hate Chriſtians, are not to be ſuffered to dwell amongſt the Chriſtians:

II. Thoſe Iewes who are ſtrangers by birth and Religion, but not in affection, (that is) who would be content to liue amongſt the Chriſtians; not giuing any offence, although they be not converted, yet we ſhould ſuffer them for a time, preaceably to dwell amongſt vs, and lay no hard taxations vpon them, that they may be drawne

III. to the Chriſtian faith. But thoſe who are Iewes by birth onely, but neither in affection, nor religion; they ſhould haue all the priviledges that any Chriſtian hath, nether ſhould they be counted ſtrangers.

Three things made a Proſelyte; firſt, they were waſhed; ſecondly, circumciſed; thirdly, they offered their ſacrifice. The women were made Proſelytes, onely by waſhing and ſacrificing of two Pigeons: and they ſay, h the Iew is knowne by three things, by circumciſion, the Sabboth, and his Phyacterie.

h *Talm. lib. Maſar.*

2 King. 5. Acts 2. 5.

Men Proſelytes, were *Naaman* the Syrian, *Araunah* the Iebuſite, *Cornelius* the Eunuch, & ſuch who were called religious, and many of the Gentiles, who ſent gifts to Ieruſalem.

Gen. 43. Exod. 4. Exod. 2. Heb. 11.31 Iudg. 5.21.

Women Proſelytes; were *Ioſephs* wife, *Zippora*, *Moſes* his wife, the two Mid-wiues of Egypt; *Rahab*, *Ruth*, *Iael*.

* There

There were ſome, whoſe father was a ſtranger, and their mother a Iew, or *contra. Levit.* 24. If any of the parents were converted, and themſelues not converted, he
Lev.25.47. was called *Gneker, radicatus, taken roote* amongſt the people of God, but not in Religion; ſuch was that blaſphemous Egyptian, who was not of the Iewiſh religion.
Lev.24.
Phil.3.5. *Paul* ſayes of himſelfe, that he was *Hebraus ex Hebraïs*, that is, *Both of Father and Mother Hebrewes.*

Queſt. Whether were the children of the Proſelytes, Proſelytes or not?

Anſw. No, but Free-men: Amongſt the Romanes, thoſe who were *Libertini* Free-men, their children were not *Libertini*, but *Ingenui*, in-bred: ſo theſe who were Proſelytes, amongſt the Iewes, their children were not Proſelytes, but Iewes; ὁμοφυλοι, but not ἀλλόφυλοι, as their Parents.

[i] Thoſe who were of the poſteritie of *David*, by their father, were called *Æchmalotarchæ, the chiefe of the Captivitie*: and thoſe who were of the houſe of *David* by their Mothers ſide, were called *Principes, Chiefe.* They were diſtinguiſhed in Babylon: the firſt was called *Rabbana*, chiefe on the Mothers ſide: the ſecond, *Rabban*, chiefe on the Fathers ſide.

* The children of the Proſelytes by abbreviation, were called *Bagbae, id eſt, Ben ger, Ben gera, filius vxtranei & filius extranea*, the ſonne of he or ſhe that is a ſtranger.

i *Scal. in Euſ.*

Paragraphe II.
Of their firſt fruites.

Canon. IN homage, that they had *Canaan* of the Lord, (therefore *Eſay* 8. it is called *Emmanuels Land*) they payed their firſt fruits, and their tythes.

Illuſt. They payed two ſorts of firſt fruites to the Lord: The firſt ſort, were called *Reſheth, principium*, or *firſt*; *Numb.* 18.2. They payed but a little quantitie of this at home. Their ſecond ſort of firſt fruits were called *Bikkurim, firſt fruits: Deut* 18.4. Theſe they were to offer at Ieruſalem;

salem; and therefore were called *Tereuma Gedola, their great Tythe.* The first fruit which sanctified the whole, was but a handfull of the eares of the corne, which was first ripe; these they carried not.

It was not determined by the Law, how much they should pay, but by the tradition of the Doctors, *Eccles.* 37.7. *Give the Lord his honour with a good eye, and diminish not his first fruits.*[k] Here he alludes to their custome, that he who was of a good eye, payed one of fortie: he who was of a middle sort of eye, payed one of fiftie: but he who was of an evill or covetous eye, payed one of sixtie. In this Opticke, yee may behold the severall degrees.

[k] *Hieron. Epist. 126. nunquam 60. aliquando 40.*

[l] *Shindl. Pentagl.*

[l] *Oculus*	*Tobh, Bonus*, Good.	payed one of	40.
	Benonijon, medius, Meane:		50.
	Rangh, malus, Evill.		60.

These, *Deut.* 15. 7. are called, *Manus aperta & clausa, An open and closed hand*

The ground out of which they determined, that they should giue no lesse then one of sixtie, was *Ezech.* 45.13. *Sextabitis Epham ex Hhomer, Thou shalt take the sixt part of an Epha out of the Hhomer.* The seauentie translates it *Corus*: the severall degrees of their measures, are set downe in this view.

Hhomer sive Corus continet: a Homer containes:	*Epha.*	10.	
	Sata.	30.	
	Cabus.	180.	
	Logg.	760.	
	Ova.	5260.	

Sextare Epham ex Hhomer, To take the sixt part of an Epha out of an Hhomer, is to take the sixt part of an *Epha*: for an *Epha* containes three *Sata*. The good eye payed three Cabs, or halfe a *Satum* out of an *Epha*: the middle eye payed two Cabs, and an evill eye payed one Cab:

according to our measures, an evill eye would haue paied out of a Chaulder, foure pecks almost: a middle eye, fiue pecks almost: a good eye, almost sixe pecks.

Canon. They vsed great solemnitie, when they carried vp their first fruits to the Lord.

Confir. *Esay 30. 29. Ye shall haue a song in the night, when an holy Assembly is kept, and gladnesse of heart, as when one commeth vp with a Pipe into the Mountaine of the Lord.*

Illust. [m] When they carried vp their first fruits to Ierusalem, they had a Bull going before them, whose hornes were gilded, and an Oliue Garland vpon his head, and a pipe playing before them, vntill they came to Ierusalem; *Psal. 122. I reioyced when they say, we will go vp to the Mountaine of the Lord.*

m *Maymon. in Bickurim.*

Paragr. III.
Of their Tythes.

Canon. They payed sundry sortes of Tythes to the Lord.

Illust. 1. The first Tythe, they payed it at home to the Levites in kind; and this was called *Magnashar rishon, decima prima, The first Tythe.*

Scaliger in Opuscul.

The Levites payed out to the Priests a Tythe, and this was called *Magnashar min hāmagnashar, decima ex decima, The Tythe of a Tythe.*

2. Then they payed a second Tythe, which they were not bound to pay in kinde, but to carry money with them to Ierusalem, and there to buy more againe: which they offered to the Levites there: this was called *Magashar hasheni*, the second Tythe; and χαριστήριον, *A thinkesgiuing.*

Then the thing which was left, the Husband-man might vse as his owne; this the Heathen called *Pollucta, de sacro eximere, & populo exponere, To exeme from holy things, and giue it to the people.*

Then

Then they payed the Tythe of the third yeare, called *Magnaſhar haſhelisha, decima tertia, The third Tythe*: or *Magnaſhar Gnani, πτωχοδεκατεια, The poore ſolkes Tythes.* This yeare was called *Annus decimæ, The yeare of the Tythes*, Deut. 26. 12. Deut. 14. 28. Amos 4. 4, *After three daies bring your ſacrifices*, (that is) after three yeares; as *Levit.* 25. 29. Theſe were called, *Decimæ triennales, The third yeares Tythe*: Tobia 1. 8. *But the third yeares Tythe I gaue it to whom it was due.*

When they payed this third yeares Tythe, they paid not the ſecond Tythe: this Tythe they paid at home to the poore; but the ſecond Tythe, they payed it at Ieruſalem to the Levites.

The firſt and ſecond yeare, they paid the firſt and ſecond Tythe: the third yeare, they paid the firſt and third Tythe: the fourth and fift yeare, they paid the firſt and the ſecond Tythe: the fixt yeare, they paid the firſt and third Tythe: the ſeaventh yeare the Land reſted.

A Table of the Iſraelites Tithes.

	6000	Buſhels in one yeare.
	100	*Tertuma Gedola*, or heave-offering, to bee given to the Prieſts by the Husband-man out of this.
	5900	Reſt of the Increaſe twiſe to be Tythed.
	590	Firſt Tythe which belonged to the Levites.
A husbandman had growing	59	The tenth of the Tyths which the Levites payd to the Prieſts.
	531	The remnant of the firſt Tythe, after that the Levite hath payd to the Prieſt his Tythe.
	5310	Reſts to the Husband-man, of his Increaſe.
	531	Second tythe taken out of the Husband-mans Increaſe.
	4779	Remnant to the Husband-man after all is payd.

Scal. Opuſc.

Canon. Confir. Lev. 27. 32.

They paid Tythe alſo of their goods to the Lord, &c. *Whatſoever paſſeth vnder the Rod, the tenth ſhall be the Lords.*

Illuſt. It was the cuſtome, when they tythed their flockes or heards, that they ſhut vp their young within, and ſet the dammes without; and the Leuite ſtood without, with a rod in his hand, marking the tenth: then he ſaid; *This tenth is the Lords.*

Mal. 1. 10. Marke the great liberalitie of God to the Levites and Prieſts, where he ſayes in *Malachy*; *Did any kindle fire, or ſhut the doores of my Temple for nought, ſaith the Lord*: for as they liued vnder the law by the Altar, 1 *Cor.* 9. So. ſhould Preachers now liue by the Goſpell: but in ſome places, many hath ſcarſe the allowance of *Michaes* Levite, *Iudg.* 17. 10. *Ten Shekles of ſiluer, a ſuit of apparrell meate and drinke.*

The Levites got one of ten from the Tribes: they conſidered not the Tribes here, but their Increaſe; but the Prieſts got from the Levites one of twelue; here they reſpected the number of the Tribes: The firſt was a politicall ſort of Tythe, the other Eccleſiaſticall.

Queſt. When Chriſt ſayes to the Phariſes, *Math.* 23. *Woe be to you which Tythe*: whether meanes he paying Tithes, or gathering Tythes.

Anſw. This word *Gnaſhar*, *decimare*, *To Tythe*: ſometimes it ſignifieth to gather Tythes, *Heb.* 7. and ſometimes to pay Tythes, as here: for the Phariſes thought it a worke of merite to pay Tithes, even of the ſmalleſt things which grew, but they paſſed over the weightier things of the Law: what ſort of glorying had beene in this to gather their Tythes?

Queſt. But were there any Phariſes, but teaching Phariſes?

Anſw. [o] Yes, there was of both ſortes, both teaching and not teaching; they were a Sect, of the which there was ſome Laicke Phariſes, (as we call them) therefore [p] the learned marke well, that they were not called *Poruſhim, docentes, Teaching*; but *Paruſhim*, ἀφωρισμενοι *ſeparati, Separate*: a ſect of people, who thought themſelues ſeparate by holineſſe from others.

o *Epiphan. tom.* 1. *lib.* 1. *cap.* 16.

p *Druſius prae.*

SECTION.

Section V.

Of their Scholaſticall Politickes.

Parag I.
Of their Schooles.

Canon. THey had ſpeciall places appointed for the education of their youth.

The places where they taught, were cald *Gebaoth hila*: ſo, *The hill of Phineas*, becauſe the colledge ſtood vpon an hill; ſo *Iudges 7. Collis More, id eſt, doctoris ſive docentis, of the teacher*: ſo 1. *Sam.* 19. *Collis Dei, Gods hill.* 2. *Sam.* 17. 18. *Naioth, pleaſant places*: *Targum expones it, domus doctrina, The houſe of doctrine*: So they had a place in Ieruſalem, called *Miſhne, A Colledge*: In this Colledge, they ſtudied the repeating of the Law.

Ioſ. 24.

1 Sam. 19. 19.

2 King. 22. 14.

After the captivitie, Colledges were appointed to receiue ſtrangers, and they were called *Labrothenu*, which is corruptly read, the Libertines: for *Lubar*, ſignifies *an high place*, ſuch as their Colledges ſtood vpon.

Acts 9.9.

* After the deſtruction of Ieruſalem, they had their Vniverſitie in Tyberias; and in the time of *Antoninus*, two hundred and twentie yeares after Chriſt, they writ the Hieroſolymitan Talmud: after the death of *Rabbi Iuda the holy*, who was the principall of that Vniuerſity, learning decayed by peece and peece there: but in Babylon, there were three famous Vniverſities, Nehar la, Sora, and Pambeditha; foure hundred and ninetie yeares after Chriſt, the Babylonick Talmud was written by them.

* *Buxtorf. Tyberias.*

Canon. In theſe Schooles, the Lord gaue a ſpeciall token of his preſence.

Confir. *Ionas fled from the preſence of the Lord:* that is, from the Schoole of the Prophets.

Iona 1.3.

The

Illust. The Colledge of the Prophets, was called, *The presence of the Lord*: so was the visible Church. *Caine was*
Gen.4.16. *cast out from the presence of the Lord*: that is, from the visible Church: For the visible Church and the Schooles, are the places where God manifests himselfe most.

Canon. They had sundry sortes of Teachers.

Confir. *Where is the Scribe, where is the Disputer, and where is the*
1 Cor. 1.20 *Wise-man?*

Illust. The Apostle alludes here to their sortes of Teachers, which were amongst the Iewes; first, the Scribe, who handled the Text; secondly, the Disputer, who sought out the mysticall Interpretation of the Text; thirdly, Wise-men (*Chochme hammeker*) who sought out the secrets of nature: for during the time of the second Temple, they gaue themselues to studie Physicke, [r] and to search the secrets of nature; therefore *Hircanus* and *Aristobulus* made a Law, [s] *Qui aluerit suem aut didicerit sapientiam Græcorum, maledictus esto, who feeds a hogge, or learnes the wisedome of the Greeks, let him be accursed*: they called Philosophy and Physicke the wisdome of the Greeks.

[t] They taught their Schollers two manner of wayes, first by continuall speech of the Master, or els by Interrogations and Answers.

Illust. When Christ taught his Disciples, he taught them on the Mountaines by a continued speech, so when hee
Mat.5.1. taught the people out of *Peters* ship: sometimes by Questions and Answers: either when they asked Christ,
Mat.16.16. as when the young man said to Christ, *Master, what shall I doe to inherite eternall life*? or when Christ asked them the peoples opinion of him: *Whom say the people that I am*, Math. 16. 13.

This forme of teaching, was either ανασκευαστικῶς, *for the refutation of errors*: or κατασκευαστικῶς, *for establishing the truth*. When he refuted the opinion of the people, some holding him to be *Ieremie*, some *Iohn* the *Baptist*, and

r *Hieron. Epist. ad Galatas. Physicum vult significari.*
s *Haschmona* made this decree.
t *Drus.* Exo. 26.

and ſome one of the Prophets; this was κατ' ἀναγνώρισιν, and by the confeſſion of *Peter*, eſtabliſhing the truth: this was κατασκευαστικῶς.

Theſe teachers, *Eccleſiaſtes* 12. are called *Bagnale Aſaphoth, Domini collectionum*; that is, *Who gathered many Diſciples into one Schoole*: or who gathered many matters into one booke; *Autores Pandectarum, The Authors of many ſubiects.*

When they taught their Schollers, they were ſayd *to giue*, Prov. 9, 9. and the Latines following them, ſaid; (*Sed tamen iſte Deus qui ſit da Tytyre,*) *But O Tytyre, tell me what a God is this, da: id eſt, doce, Teach me*: ſo the Diſciples were ſaid, *Accipere, to take*, when they learned of their Maſters, *Prov. 4. Accipe Diſciplinam meam, id eſt, diſce, Receiue my inſtruction, that is, learne*: So *Mar. 1. 22.* *Virg. Eclog.*

Canon. They taught their Schollers according to their capacitie and age.

Illuſt. [u] At fiue yeare old, he is *Ben Mickra, the Sonne of the Law*; they ſet him then to reade the Law: when he is ten yeare old, they ſet him *Le-miſhna*, (that is) *To the Text* of their vnwritten Law: when he is thirteene yeare old, then he is *Bar Mitzva, filius præcepti, The ſonne of the precept*, then he receiues the Paſſeover, and is purified: when hee is fifteene yeare old, they ſet him *Legemata*, which is the accompliſhment of theſe decifions, which are not ended in *Miſhna*, that part of the *Talmud*. They read not to their Schollers, the beginning or ending of *Ezechiel*, nor the beginning of *Geneſis*, before they were thirtie yeares of age: the one containing their Phyſickes; the other their Metaphyſicks. [u] *Pirke abboth ſive conſtitutiones patrum, c. 5.* *Origen.*

Canon. They had a great care, that young Maſters ſhould not be ſet to teach their youth.

Illuſt. [y] Thoſe who learne of young Maſters, are like thoſe who eate Grapes before they be ripe, or like thoſe who drinke new Wine: But thoſe who learne of skilfull old [y] *Pirke abboth.*

Masters, are like those who eate ripe Grapes, or drinke old Wine.

Parage. II.
Of their Title Rabbi.

Canon. THe Doctors of the Iewes were content at the first with their bare names, *Abraham*, *Isaac*, and *Iacob*.

Illust. About the birth of our Lord, or not long before, they tooke the Title *Rabbi*: and not content with that, some of them got speciall Titles; one was called *Hagnolam*, *lux mundi*, *The light of the world*. *Rabbi Iuda*, his Title was, *Rabbonu Hakkodesh*, *doctor noster Sanctus*, *our holy Master*: *Tzaddias* was called *Haggaon*, *illustris*, *Noble*: another was called *Abenezra*, *lapis auxilij*, *The stone of helpe*. Others were called *Pekachim*, *aperti opened*: They reckoned the people but blind, *Rom.* 1. They were *Duces cæcorum*, *Leaders of the blind*.

Mat. 11. 19 They were called Wise-men, *wisedome is iustified of her children*: Here he alludes to the Pharises, who were called Wise, and their Schollers were called their *Children*: howsoever, they and their children reiected true wisedome; yet the children of wisedome would iustifie her. When they were about to teach, they say; οἱ σοφοὶ δευτεροῦσι, that is, *This day the wise-men will teach Traditions*.

Canon. When they tooke these glorious Titles vpon them, they disdained the people.

Confir. *Ioh. 9. 49. These people who know not the Law.*

Illust. [2] They called them *Gnam Haharetz*, *populus terræ*, *People of the earth*: they made no more reckoning of them, then of beasts; and they made a Canon, *Ne discipulus sapientis ducat filiam terræ*, *Let not the Disciple of a wise man, marry a daughter of the earth*: and, *It is all one to lye with such a one, as to lye with a beast*. They had a peculiar *Drus. in prat.*

ar sort of apparrell, which they vsed different from the cloathes of the common people, therefore they said; *Vestes populi terræ conculcatio Pharisæorum. The cloathes of the people of the earth, are the foote stoole of the Pharises.*

When the holy Ghost revealed not himselfe, any of the foure manner of wayes, * spoken of before; then they tooke these glorious Titles to them; so when darknesse came in into the Primitiue Church, then they tooke glorious Titles to them. They called one *Comestor, quod devoraverit scripturam, Eater, because he did eate vp the Scripture. Duns. Scotus*, they called him, *Lumen veritatis, The light of veritie. Occam* his Title, was *Venerabilis incæptor, quòd novam formam Philosophandi inceperit, Reverend beginner, because he had begun a new forme of Philosophie. Thomas Aquinas, Angelicus Doctor, A teacher like an Angell*: and as they disdained the people, counting them beasts, so did the Popish Church: *If a beast touch the Mountaine, it shall be killed*: (that is) sayes *Innocentius* the third, *If Laicks meddle with the Scripture, they shall be killed.*

* *In Prolog.*

Paragr. III.
Of their Schollers.

AT the first they were called the Sonnes of the Prophets, *Numb.* 3.1. *These are the Generations of Aaron and Moses*: Why are they called generations of *Moses*? Because *Moses* taught them: afterward in the Christian Church, they were called Disciples.

Ps. 33. filius pro discipulo.

Canon. When their Schollers were taught, in token of humilitie they sate at their masters feete.

Illust. *Acts* 22. who was *brought vp at the feete of* Gamaliel: so *Deut* 33. *inserentur pedibus tuis*: (that is) *The Gentiles shall be made thy Schollers*: So *Luke* 8. *And they sate at the feete of Christ.*

Illuſt. It was for this, that their Schoole was called *Ieſhiba, Seſsio, A ſitting*: from *Iaſhab, ſedere, to ſit*: and they haue a ſaying, [a] *Collocate filios veſtros inter genua ſapientum, & eorum verbabibit: cum ſiti: Place your children betwixt the feete of the wiſe, and drinke in their words with thirſt.* And againe, *Pulverizate in pulvere pedum eorum: ſit in the duſt of their feete.*

When they were ſent out, they were ſaid to ſtand before the Lord. 2. *Reg.* 6. 1. 2.

They ſpake honorably of thoſe who were their Teachers, after they were dead; *Syracides* 45. *memoria eius in benedictionibus, & pax Dei ſuper ipſum; Let his memory be for a bleſſing. and the peace of God vpon him.*

Canon. They aſcended by degrees in learning.

Illuſt. [b] All the time that the Scholler ſat at his maſters feet, he was called *Talmid Chakam, diſcipulus ſapientis, The ſcholler of the wiſe*: and *Katon, minor, young*: and this time was called *Katon, minoritas, in tutorie*; then he was onely called *Ben Bethir, The ſonne of Bethir*. Secondly, he was Graduate, his maſter laying hands vpon him, then he was called *Bachur Chabhir*, γνώριμος, *ſocius, A Companion* to the Doctour, now he was called *Ioſua Ben Bethir, Ioſua the ſonne of Bethir*, his owne name is prepon'd; but he ſat ſtill vpon the ground. Thirdly, impoſition of hands was giuen him againe, and ſo he was maſter of Art: then he was *Samuch, licentiatus, Licentiate*; or *Promotus, promoued*, and his *Promoter* was called *Somech*, χειροθέτης *impoſer of his hands*: now he is called *Rabbi Ioſua Ben Bethir*, maſter *Ioſua* the ſonne of *Bethir*.

Luke 2. 46. It is true, that Chriſt being but twelue yeares of age, ſat amongſt the Doctors for his rare gifts; but it was not permitted for others ſo to doe.

God inſtituted degrees of learning in the Leviticall Law. From 20. to 25. they were κατηχούμενοι, *Catechiſed*: from 25. to 30. they were as it were Batchelors: at 30. they

[a] *Cod. Iur. beracheth. fol. 28. 2.*

[b] *Scal. El. trihar.*

And *Zerthe Darbhanan, Acutus diſcipulus, Rabbina tui proximus. He that is to be made Maſter.*

they were Maſters of Art as it were; at 50. overſeers of others

So in the Chriſtian Church, they had their degrees in the ſchooles. Firſt, they were λύται *ſolutores, Reſolvers of doubts*: Secondly, they were πρόλυται, *Proſolutores, Reſolvers of hard Queſtions*: Thirdly, ἀρχίλυται, *deciders of Controverſies.*

Canon. There was great modeſtie in the Scholers at thoſe times.

Illuſt. They called onely themſelues *Talmid chakam, diſcipulos ſapientum, Diſciples of the wiſe*, and their greateſt title was *Talmid tora, diſcipulus legis, a Scholler of the law.*[c] The Greeks followed their modeſtie. At the firſt, thoſe who went to *Athens* to ſtudie the firſt yeare, they were called σοφοί, *wiſe*. The ſecond yeare, Βοτ φιλόσοφοι, *lovers of wiſedome*. The third yeare, they were called *Rhetores, Rhetoricians*. The fourth yeare, they were called ἰδιῶται, *fooles*, the more they knew, the leſſe they thought of themſelues: it is but the ſhadow of knowledge which puffs vp the wiſe of this world.

c *Plutarch.*

Canon. They went not out of the Schooles, to vndergoe any publique calling, before they were enabled to teach.

Confir. They wondered to ſee *Saule* prophecie vpon a ſuddaine.

2 Sam. 10. 11.

Illuſt. *Pſal.* 84, 8. *De virtute in virtutem from vertue to vertue: Targum* paraphraſes it, *Mibbeth Midraſha, Lebeth Midraſha*, that is *à ſchola in ſcholam, from degree to degree. Paul* will not haue νεόφυτος, young plants to be teachers, and *Nazianzen* finds fault, *Cum ante lanuginem docent ſenes When they teach old men before they haue haire on their cheeks.*[d] It is noted of the whelpes of the Lyoneſſe, that thoſe who haue ſharpeſt pawes, they ſo prick the matrix of the mother, and make haſte to be borne, that they never come to their full ſtrength, but are weake all their dayes; whereas thoſe who haue not ſo ſharpe pawes, ſtay till

d *Aelianus lib. 10. c. 6.*

till their ordinary time come, and gets full strength. So these Schollers, who through conceite of knowledge, hasten to be out, pricking the matrix in which they are bred, come never to such maturitie as others doe, who stayes their ordinarie course. When the yong Birds begin to flap with their wings, their fethers not being strong enough, they are said; πτερυγίζειν, *irritum facere conatum, To make their enterprise folly*: they will be ταυσιπτέρα, that is, *To haue their wings readie to flie before they be flidge*: and they will seeme to match the Eagle himselfe: so leaving their dammes, they become a prey to the Kites. So it fareth with young Schollers, who leaue their mother the Vniuersitie too soone, they become a prey to Iesuites and Heretiques, their wings being too weake.

Section VI.
Of their meere Politicks.

Parage. I.
First of their civill times.

Canon. THE day at the first, was called a naturall day, beginning at the sunne-setting, containing 24. houres.

Confir. Numb. 8. 17 *In the which day I smote Egypt*. Yet in *Exodus* it is expresly said, *That they were killed in the night*, Exod. 11. 4.

Illust. This day was called *Gnerebh boker*, *Vespera mane* in *Daniel*, the Greekes called it ὀψιπρώιον καὶ νυχθήμερον: *morning and evening, night and day*.

Canon. The artificiall day was from the Sunne rising to the Sunne setting.

Confir. Exod. 8. 14. Ioh. 11. 9. *Why sit ye here all the day long from morning till night*: so in *Iohn*, *Are there not twelue houres in the day*? that is, from the Sunne rising to the sunne setting.

Illust. This was called by the Greekes πρωιόψιον & ἡμηρονύχιον: *morning*

morning and evening, day and night.

Canon. Illuſt. The day naturall was devided into foure quadrants or partes; or *miſnaïoth, watches.* The firſt from the Sunne ſetting till midnight: the ſecond from midnight, to the Sunne riſing: the third from the Sunne riſing till the midſt of the day: when the Sunne is ſaid to be in his ſtrength: the fourth to the Sunne ſetting.

Canon. Illuſt. The artificiall day was divided into foure parts. The firſt, from the twi-light till the third houre: the ſecond to the ſixt houre: the third to the ninth houre: and the fourth till night.

Canon. Confir. The Hebrews divided their night into three watches, and every watch had foure houres. The firſt from the beginning of the night till the fourth houre, this was called *caput Vigiliarum*, the beginning of the watch, *Lam.* 2. 19. the ſecond, *media Vigilia*, the middle watch. *Iudges* 7. 19. the third, *Vigilia matutina*, the morning watch. *Exod.* 14. 14.

Pſal. 63.

The Romanes divided the night into foure watches, and every watch had three houres. This diviſion of the day (by the Iewes) laſted vntill the captivity, where they learned the diviſion of the day into houres.

Math. 14. 14.

* *Nabopolaſar* vnderſtanding of *Ezechias* recoverie, and how the Sunne went backe in his Diall ſo many degrees, began to devide the day into houres.

Scal ig. de emend. temp.

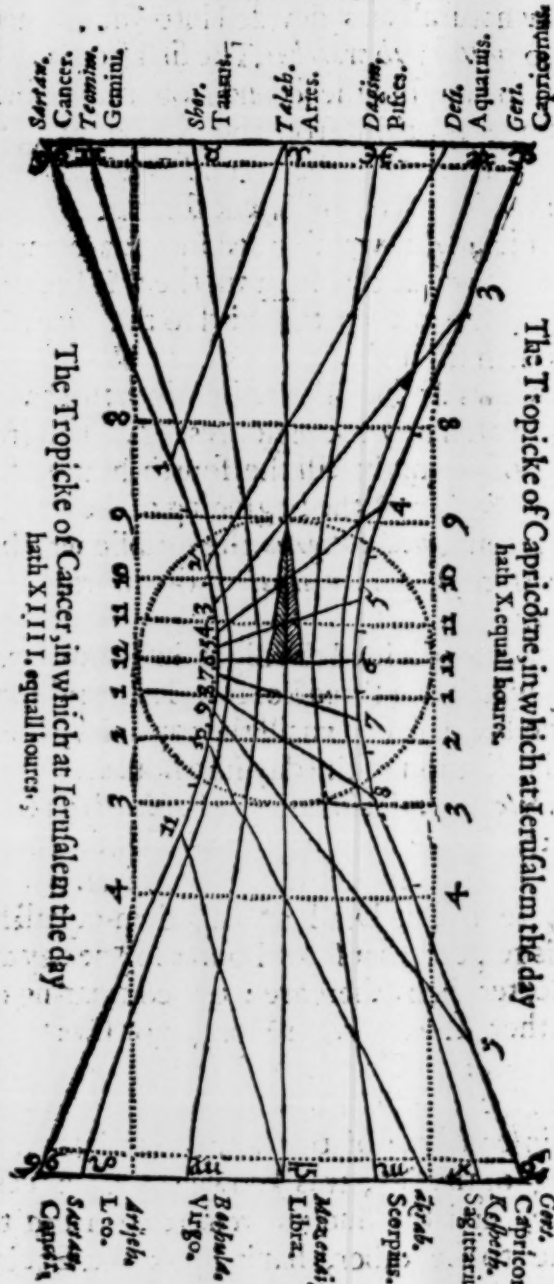
The houres in this Diall, are called vn-equall houres; not in this reſpect, that ſome houres in one day are longer or ſhorter then others are: but comparing one day with another, the houres are longer or ſhorter, according as the Sunne aſcends or deſcends from the Equinoctiall to the Tropickes.

This in-equalitie of the houres, and lengthning or ſhortning of the day, was knowne by the ſignes in the Zodiacke, and the Sunnes remouing from the one Tropicke to the other, hauing paſt the Equinoctiall line

The patterne of Ahaz *Diall, shewing* 12. *inequall houres every day.*

The Hebrewes call these vnequall houres, *Shagua gnekalah*; and the Greekes *καιρικαι*, *Temporariæ*: and the Latines *Horæ Planetariæ*, Planetarie houres.

Ahaz Diall was not distinguished by sixtie Minutes, (which is an houre) as our Dials are, but by halfe houres, called *Commata*, or degrees, wherof there was 24. in one day.



Septentrio.

Meridies.

The Equinoctiall houres by the Hebrewes, were called *Shagua Ieshara*, and by the Greeks *ἰσημέριναι*.

This Diall is in the elevation of the 32. ½ degrees, *In solo axis mundi*, *In the polar ground*. For it can hardly be made vpon one Horizontall, Meridionall, Verticall, or Equinoctiall ground.

line; this in-equalitie of houres, with vs here in Scotland would be very great: for our longeſt day on the South part hath 18. Equinoctiall houres, and our ſhorteſt day but ſix Equinoctiall houres; ſo that if the in-equall houres were ſet on our Dials, there would be great in-equalitie; for, in Summer the in-equall houres, would containe an houre and an halfe of Equinoctiall houres: and in Winter the vnequal houres would be halfe Equinoctiall houres. But in Iudea when the day is longeſt, it hath foureteene equall houres, and when it was ſhorteſt ten houres: Hence it is that there is but ſmall odds in their in-equall houres.

Canon. Theſe degrees vpon *Abaz* Diall, were halfe houres.

Confir. The Prophet giues him his choice, whether *He will haue the Sunne to goe ten degrees backeward, or ten degrees forward.* This cannot be meant of full houres, for the Sunne doth not ſhine twenty full houres vpon no Diall, vnleſſe the Diall were vnder the Poll. When the miracle was wrought, the Sunne was at the fift full houre. The Sunne is brought backe ten degrees, that is, fiue whole houres, then it comes forward againe ten degrees; fiue full houres; then it goes forward two degrees to the ſixt houre, that makes ſixteene houres, then ſixe houres to the Sunne ſet: ſo that this day was twentie two houres prolonged.

2 King. 20. 9.

Iun. in Eſaiam.

This miracle ſeemes to be wrought in the declination of the Sunne, when it comes towards *Capricorne*, becauſe when it is paſt the Equinoxe towards *Cancer*, it ſhewes not twentie-foure full degrees vpon that Tropicke; for it giues no ſhaddow on it till the third houre, and none after the ninth; therefore the King could not chuſe to haue it goe back or forward tenne degrees vpon it.

Canon. An houre is either a ſimple houre, or compound.

Illuſt. A compound, is the fourth part of a naturall day,

which hath foure quadrants; every one of these quadrants hath three simple houres, and it takes the denomination from the last of the three houres.

The first quadrant is from the Sunne rising to the third houre, and it is called the sixt houre.

The third quadrant, from the sixt to the ninth, and it is called the ninth houre.

The last quadrant, from the ninth to the Sunne set, and it is called the last houre.

So *Marke* and *Luke* are to be reconciled. *Marke* 15.28. *And it was about the third houre when he was crucified. Luke* 23.44. *And it was about the sixt houre when he was crucified*: that is when the third houre was ended, and the sixt houre beginning and not finished. The distinction of the great houres from the lesse, may be seene here.

			1	2	3	4
Houres	Great.	Orientall.	1.2.3.	4.5.6.	7.8.9.	10.11.12
	Small.	Occident.	7.8.9.	10.11.12.	1.2.3.	4.5.6.

Paragraphe II.
Of their Moneths.

Canon. THeir moneths consisted of full thirtie dayes

Confir. *Gen.* 8.4. 5,13. 14. See *Scaliger* in his Emendation of time, for proofe of this.

Illust. To expresse that the moneth had thirtie dayes, *Cleobolus* propounded this riddle, of a father that had twelue sonnes, and every sonne had thirty children.

f Εις ὁ πάτηρ, παῖδες δὲ δυώδενα, τῶν δὲ ἑκάστω,
Παῖδες δὲ τριήκοντα διάνδικα εἶδος ἔχουσαι:
Αἱμὲν λεύκαι ἐᾶσιν ἴδειν αἱ δὲ αὖτε μέλαιναι,
Αθάνατοι δὲ οὖσαι ἀποφθινοῦσιν ἁπάσαι.

f *Theodorus Gaza.*

That

That is;

One Father hath twelue ſonnes; and euery brother
His thirtie children hath, not one like t'other
They partly blacke, and partly white, are they:
Still deathleſſe, and yet dying euery day.

PARAGR. III.
Of their Yeare:

Canon. THey reckoned their yeare by the Sunne in their ciuill affaires.

g This yeare was divided in foure *tekuphaes* or *qnarters*. First, *Niſan*. 2. *Elul*. 3 *Tizri*. 4. *Schebath*.

h None of theſe properly was called *tekupha* except *tizri*, therfore it was called *exitus anni, vel revolutio anni, the end or returning of the yeare*. As *Exod*. 21. *Ye ſhall keepe the feaſt of Tabernacles in the end of the yeare*. *Niſan* was called *converſio anni*. 1 King. 20. 26. *When Kings goe forth to battell in the beginning of the yeare*.

g *Scalig. emend. temp.*

h *Buxt. de Synag. Iud.*

Firſt, from *Niſan*, they reckoned their feaſts, and the raigne of their Kings: for if the King had beene Crowned but a day before *March*, the moneth of *Niſan* or *March*, was ſaid to be the ſeeond yeare of his raigne: So his firſt yeare was not alwayes a compleate yeare. They reckoned from this time their civill contracts, bonds and obligations.

Secondly, from *Elul* (anſwering to our *Auguſt*) they reckoned the age of their young beaſts, out of which they were to pay tythe to the Lord, none of their beaſts were tythed before *Elul*.

Thirdly, from *tizri* (anſwering to our *September*) they reckoned the ſeventh yeare of the reſting of the land, and their Iubilies; and from this time they reckoned how long their trees were circumciſed or vncircumciſed;

cumciſed; if a tree had beene planted in the moneth of *Iune*, or in the end of *Auguſt*, it was reckoned for a full yeare: and *Tizri* began the ſecond yeare of it; ſo that the tree was reckoned circumciſed, if it had growne two full yeares: if it had but one moneth more, it was three yeares, if it was not planted in *September*.

From *Scevat* (anſwering to our *Ianuarie*) they reckoned all their trees which payed fruit: the trees which began to floriſh then, of theſe onely they payed tythe, but thoſe which were ripe before that moneth, they payed not tythe of them; as of the Citron and Date; but theſe which began to bloſſome then, or was ſoone after ripe, they payed tythe of them.

Section VII.
Of Civill Perſons.

Parag I.
Of the honour due to their Kings.

Canon. THey had their Kings in greate reverence, and did ſundry things in token of homage and obedience vnto them.

Frſt, they anointed their Kings. *Iudges 9. 18. I honour God, and men*, ſaid the Oliue Tree: how honoured it God? in anoynting his Kings, who were his anoynted.

Iudg. 9. 6. *That they might anoynt* Abimelech *King. Abimelech* was made their King, yet he was not anoynted; but Kings are deſcribed by this adiunct, becauſe it was vſuall in Iudea to anoynt their Kings. So *Eſay* 45. 1. *The Lord ſaid to his anoynted Cyrus*. Yet we reade not that the Perſians anoynted their Kings, but he is ſaid to be anoynted, becauſe it was vſuall in Iudea.

Canon. Confir. The ſame oyntment which anoynted the high Prieſt, anoynted the King (being both types of Ieſus Chriſt)

Zach.

Zach. 4. *These are the two Olive trees standing before the Lord of the whole earth. Targum* [k] expounds it of *Iosua* & *Zorobabel*, who were anoynted the one for the Priesthood, and the other for the Princely government with the selfe same oyle: contrary to the position of [l] *Bekanus*, that will haue the King anoynted with an inferiour sort of oyle, and set vp the high Priest aboue him.

k *Bec.*

l *Targ. onkel.*

The difference in their anoynting was this, the King when he was anoynted, the horne of oyle was first powred vpon his head: then hee was anoynted after the forme of a crowne betwixt his eye-browes: thirdly, the rest of the oyle was powred vpon his head againe: but they onely powred it on the Priests head. The Prophets annoynted him, 1. *King.* 19. 17. And *Salomon* was anoynted by *Sadock* in the presence of *Nathan.*

The King was anoynted for himselfe and his posteritie, and the first of the familie onely, as *Saul*, *David*: except when there fell a great strife; as *Salomon* for *Adoniah*, *Ioas* for *Athalia*, *Ioachas* for his eldest brother *Ioakim.*

The Kings of Iuda were anoynted plentifully with an horne of oyle, to signifie the perpetuitie of their kingdome: but *Saul* and *Iehu* were anoynted onely *lenticula, with a cruse of oyle*, to signifie the short indurance of their kingdome.

There was *oleum vnctionis, & oleum opobalsami, the oyle of anoynting, and the oyle of sweete balme*, the posteritie of *Dauid* were anoynted *oleo vnctionis*, but others *opobalsamo.*

Canon. Confir. Illust. Psal. 2

He who anoynted the King, gaue him a kisse of homage. 1 *Sam.* 10. 1. *Then* Samuel *tooke a viall of oyle, and powred it vpon his head & kissed him.* So, *Kisse the sonne.* In token of homage that he was anoynted King by God his Father, the Church was to giue him the kisse of homage: The Idolaters, *Hosea* 13. 2. gaue this kisse of homage

* *Deosculationem pro Generatione ponunt Hebræi.* The Hebrewes put kissing for worshipping.

Iob 31. homage to their idols which was due to Christ; and *Iob* 31. purges himselfe of of this, that when he saw the Sun he kissed not his hand: the idolaters because they could not reach to the Sunne to kisse it, they kissed their hand and so worshipped the Sunne. So the Arabians when they see the new Moone they leape for ioy, and kisse their hand to her.

Canon. When the King was created they sent gifts to him. 1 *Sam.* 10, 27. *The children of Belial brought him no presents.*

So the Wise men of the East brought to Christ as a King, *gold, myrrhe, and frankincense.*

All sorts of persons did homage to him. [m] It was ordained that the high Priest himselfe should bow before him, as *Nathan* did before *Dauid*, and stand before him; except onely when he sought counsell of the Lord for him; then the King was to stand before the high Priest; and none might sit in the court of the Temple but the King. 2 *Sam.* 7. 18. *Dauid sat before the Lord. Then the King sat in the gate of Beniamin*, but the high Priest stood. And the Hebrewes say, [n] that the Priest both iudged and was iudged. 2. that he bore witnesse and witnesse was borne against him. 3. that the Priest in the Temple stood barefooted, *A discalceabant eum pro vxore*, that is, if he had married contrary to the Law, they pul'd off his shooes from his feete, and he was called *discalceatus* in Israel, according to the Law. But they say of the King, that he neither bore witnesse, nor witnesse was borne against him. 2. he neither iudged in *Synedrio*, nor was iudged. 3. when he was in the Temple he pulled not off his shooes, neither whom soever he marryed, might they pull off his shooe for that.

Ier. 28. 7.

Ruth 3.

In all things the King was aboue the Priest, therefore *Dauid* calles himselfe, 1 *King.* 1. 33, *The Lord of Saddock the high Priest.*

Dauid the King wore some ornaments belonging to the

m *Petrus Cunaus de repub. Iudæorum.*

n *Talmud masecah.*

the Priests. 1 *Sam.* 30. *Applicavit amiculum, el Dauid, to Dauid*, that is, he put it vpon *Dauid* (not that the Priest put it vpon himselfe, *Dauidis causa, for Dauids cause*, as *Iunius* translates it) for his kingdome was *regnum Sacerdotale, a Priestly kingdome*, and he wore it because he was a perpetuall type of Christ: he might be called a Priest as *Moses*, *Psal.* 90. 6. *Moyses inter Sacerdotes. Moses amongst the Priests.*

Canon. Confir. Illust. They were subiect and obedient vnto him. *Pro.* 24. 21. *Feare God and honour the King, and haue nothing to doe with Shonim, rebels*: Those who varyed from the commands of God and the King were called *shonim*; hence come *hashonim*, who taught that no King should be acknowledged vpon the earth but onely God: such were the degenerate Essæans, who thought it impietie to be subiect to any man. *Iudas Galilæus*, who perished in the conspiracie, was the chiefe of these; they were called, *Virga rebellantium: the rodde of rebellion.* o *Ecclesiastica historia Lib. 8. c. 11.*

Canon. They acknowledged their subiection to their Kings, by admitting his image or name vpon their coynes.

1 Gen. 33. 19 When the Church was in a familie, they had the print of a lambe vpon their coynes, *He bought it with so many lambes*: but *Stephen*, *Acts* 7. sayes, *with so many peeces of silver*: that is, with so many peeces of silver which had the print of a lambe vpon them.

In the first ages they gaue themselues to pastorage. Therefore 1. they called the signes of the heaven by their names, as *Taurus*, and *Aries*. 2. when they would signifie any excellent thing, they put the name βους before it, as βουσύκος a great figge, *bucephalus*, βουπαῖδες 3. they put the figure of the beast vpon their money, therefore it was called *pecunia a pecude.* *Scal. in Varr.*

2. But when Kings raign'd over them, they carried their name or image in their coyne: p the sickle had vpon the one side *Aarons* rod, & vpon the other side the pot with *Manna*: p *Beza.*

Manna: and about it the inſcription vpon the one ſide (*holy Ieruſalem*) and vpon the other (*the ſickle of Iſrael*) and aboue *mem ſhim, rex Salomon*, King *Salomon* in token of their ſubiection to him.

3. When they were vnder the Perſian Kings, they had the image of the Princes vpon their coyne; this money was called *ἀδαρκον*, *Eſdra* 8.27. and 1 *Chron* 29, from *Darius Hyſtaſpis* who reign'd then: taking away *aleph* (which the Chaldæans prepoſe to names) it ſounds almoſt *Darius*.

4. Mat.22.21. In the dayes of the Romans, they had the image of *Cæſar* vpon their coyne: *whoſe image hath it? Cæſars*.

5. In the time of *Hadrian* the Emperour, *Bar-Cosbe* gathered an armie and laboured to reſtore the Commonweale to the Iewes againe, for that cauſe they called him *Ben cokiba, filium ſtellæ*, and he applyed to himſelfe the words of *Baalams* prophecie, *proceſsit ſtella ex Iacob*, *there ſhall ariſe a Starre out of Iacob*. The rebels in token of their ſubiection to him called their coyne by his name *megnoth Cotſebijath, oboli Cosbiti, Cosbies farthens*, but when they ſaw themſelues deceived, they called him *Ben cotzba, filium mendacij, the ſonne of a lye*. Numb.24.17.

The Chriſtians afterward put not vpon their money, the image of their Kings, but ſometimes the Croſſe, coloured over with redde Lead, to ſignifie the blood of Chriſt; and a crowne vpon the toppe of it, to ſignifie his triumph.

Afterward * they added the myſterie of the Trinitie. 1. a Cloud and a voyce comming out of it: *This is my welbeloued, &c.* 2. a Lambe, and a Doue. 3. the myſtery of Baptiſme was expreſſed vpon it. Mat.3.17.

* *Scaliger. opuſc.*

Canon. Sometimes the Iewes in token of ſubiection to their Kings, begun their accounts and reckonings of their yeares from his reigne.

Illuſt. When *Alexander* the Great entred into Ieruſalem, and

and saw the glory of the Temple, he blessed the God of Israel: and desired one thing of *Simeon*, or *Iaddus* then high Priest, that he would set vp his image in the Temple; which he refused, telling him that it was contrary to the Law of God: but he offered two things to the King. 1. that they should begin their accounts and reckonings from that time, that he entred into Ierusalem: this was called *mim jan setarat, numeratio contractuum, the number of contracts.* When *Alexander* was dead, *Seleucus* succeeding to him, they called it *era Seleucidarum Alexandri.* q The second thing which he offered to him was this, that all the Priests sonnes that yeare should be called *Alexanders*, which accordingly came to passe. r The Priests then besought *Alexander*, that he would remit the tribute of the 7. yeare to them, which he willingly granted to them.

q *Rabbi Iudo Barcelonita.*

r *Maymonis*

In token of their subiection to their Kings, they payed custome and tribute to him, *Ezra* 4. 14. it is called *tributum transeuntium, the tribute of passing by*, because it was given to the Kings, first when they passed by the townes which they conquered: and in the new Testament it was called, *argentum capitationis*, because they payed it, *viritim, head by head.* Hence among vs come these duties called *kanes*, *kane* in thv Irish tongue is called the head.

Section VIII.
Of Civill places

Paragr. I.
Of their Iudicatories.

Canon. There were three civill Iudicatories amongst the Iewes.

Illust. The first was the great *Synedrion, Iudgement seate*, and they

they were called *συνεδροι, sitters in iudgement.* Hence came *Sanedrim* amongst the Rabbins, and the iudgement place *Synedrion*; so it was called *beth din, domus Iudicij, the house of Iodgement:* and the Senate it selfe was called *beth din, metonymice.*

PARAG. I. *Diatriba* 1.
Of the number which sate in this first Iudicatorie,

THere were 72. who sate in this iudgement, sixe for every tribe, but for making round the number, they were called 70. So *Luke* 10. 1. in the Syriacke it is 72. Disciples, yet they are called the 70. Disciples. So the 70, who translated the Bible: When there were ever 72. *propter rotundationem numeri.* *Rotundatio numeri.*

PARAGR. I. *Diatriba* 2.
The persons who sate in this Iudicatorie.

Canon. IN this Iudicatorie, there sate Ecclesiasticke and Civill Iudges.

Illust. The first was *Nushi* or *Rosch Hujeschiba, Caput curiæ, the head of the Court:* there was another next vnto him, who was called (*Abh beth din*) *pater domus judicij, the father of the house of iudgement.* He was next vnto the Prince, and sate at his right hand: these two sate a little separate from the rest, and the rest in a semi-circle before them. *Drus. ex Talm.*

Ier. 52. 2 King. 23. For the Ecclesiasticall matters sate, *Coheu haggadol, the high Priest,* and Sagan *the second high Priest.*

PARAGR. I. *Diatriba* 3.
Of the manner of their election.

Canon. THere were some Ceremonies vsed in their Election. At

Illust. At the first they were chosen by laying on of hands vpon them, called *semucha*, by the Greekes χειροθεσία, imposition. So *Moses* and *Iosuah* layd hands vpon the 70. Elders, and then the holy Spirit came vpon them. Afterward, the ceremony of laying on of handes was appointed to be given by none but by *Rabbi Hillel*, who was one of the masters of the great *Synedrion*. Lastly, this imposition of hands, went out of vse, amongst them. And there was a verse onely repeated, as *Maymonie* testifies, when they were admitted, which was this: *Ecce manus tibi imposita est, daturque potestas tibi exercendi etiam criminalia. Behold, hands are laid vpon thee, and power is given to thee to exercise criminall things.*

PARAGRAPHE I. *Diatriba* 4.
The properties required in them.

Canon. GOd required sundry properties in them, who should sit in this Iudicatorie.

Confir. Fiue of them are set downe *Exod.* 18. and the rest, *Deut.* 1. 13.

[t] The Iewes adde, that there were two moe requisite: 1. that they should be skilfull in the 70. languages, that so they might speake to any stranger, not by an Interpretor, but who had that gift? not *Moses* himselfe. The second, that they should be skilfull in Magicke, that so they might be the more able to try the Magicians, but this were impious. [t] *Talm. phes sikta. 45. 3.*

Canon. There was one speciall priviledge in this house, that God spake immediately by his owne voyce, thrice in this house. 1 *Sam.* 12. 5. *Rabbi Salomon* testifies; *Quod filia vocis exibat & dixit (vaiomer in numero singulari) Scil. Deus: dicebatque testis; Vos testificamini de eo quod est in aperto, ego de eo quod est in occulto. That an eccho went forth and said; to wit, God, and the witnesse said, You testifie of*

Illust.

that which is open, but I teſtifie of that which is hid. This he did, to let them ſee, that God ſate amongſt the midſt of the Gods, *Pſal.* 82.

They ſate in Ieruſalem, *in atrio templi, in the entry of the Temple*, it was called *gazith*, a *pauemented place*.

PARAGR. I. *Diatriba* 5.
Of the matters which they iudged.

Canon. Confir. THis Iudicatory iudged matters of greateſt weight. *O Ieruſalem, Ieruſalem, which killeſt the Prophets*: So, *a prophet muſt not die out of Ieruſalem.* ✝1

Mat. 19. 37.

Illuſt. He alludes here to this great Iudicatorie; for a falſe Prophet was onely iudged at Ieruſalem. By the great *ſynedrion:* they iudged the Prophets, if they had beene falſe Prophets.

1

2. They iudged in this Iudicatorie, *Zeken mumara ſenem rebellem, a rebellious old man*, ſuch a one was *Anan, ſenex apoſtata, an old Apoſtate*, who ſtrengthened the Sadduces. Thoſe who hauing heard the concluſions of the *ſynedrion*, and would yet notwithſtanding continue obſtinate and draw away others, were condemned by this Iudicatorie. u *Talmud. Ieruſ.*

3. They iudged vpon a tribe, if it made defection, and when to make warre, and when not.

Deut. 32. 18 The way how the *ſynedrion* tryed the falſe Prophets, (ſay the Iewes) was this. If he had threatned a iudgement to com, although it came not: Yet he was not a falſe Prophet for that: *for God* (ſay they) *is gracious, as he was to the Niuinites, and to Ezekias.* But if he promiſed a good thing, and it came not to paſſe, then he was a lyer. For euery good thing which God promiſeth he performeth: ſo *Ieremie* tried *Ananias*, to be a falſe Prophet, becauſe he promiſed a good thing to *Zedikiah*, and it came not to paſſe.

Ier. 23. 28.

PARAGR.

Paragr. II.
Of the second Iudicatorie.

Canon. THe second Iudicatorie consisted of 23. persons, and they iudged of common criminall causes: they were called *Dine naphshoth, iudices animarum*: because they *iudged of life* also.

The most hold that Christ, *Math.* 5. alludes to these three Iudicatories, which were amongst the Iews: but this cannot stand with the text, for Christ was speaking immediately before of murther, and sayes, *He who killes a man is guiltie of iudgement.* In their least Iudicatorie, they iudged not of murther, and when they assigne the third to *Gehenna*, they punished none in *Gehenna*: therefore Christ of purpose changes the phrase, which is to be marked, ἔνοχος ἐστὶ τῇ κρίσει, is worthy of iudgement: So τῷ συνεδρίῳ, *of the councell*: but afterward in the accusatine, ἔνοχος ἔσται εἰς τὴν γέενναν; is worthy of hell fire: therfore it is more probable which *Caninius* writes, that there was a fire alwayes burning in *Gehenna* to consume the filth, and the carkases cast out there, and Christ alludes to that fire.

Paragr. II. *Diatriba* 1.
The place where they sate.

Canon. THey sate in the gates of the Citie.

Illust. *Matth.* 16.18. *The gates of hell shall not prevaile against you.* The gates were the places, where both their strength was, and their councell sate: Christs meaning is then, that neither the craft of the Devill, nor his strength shall prevaile against his Church.

Amos 5.15.

PARAG. III.
Of the third Iudicatorie.

Canon. Illust. THe third Iudicatorie consisted of three at the least. The Iewes say, [y] *Quod Deus Sanctus & domus Iudicij eius fecerunt hominem*, That is, that God and iustice haue made man. *Duo qui iudicant eorum non est iudicium*, when two iudge they haue no iudgement. *Per domum iudicij eius*, they meane the Trinitie of persons, alluding to this Iudicatorie which consisted of three.

In euery village where there were but 120. persons, this Iudicatorie sate.

They Iudged of inferiour things, as of whipping, and of goods, and therefore they were called *Dine mammonoth, iudices pecuniarum.*

[y] See the Chaldy Paraphrast vpon *Genesis*, Gen. 2

PARAGR. IIII.
Of the time when they iudged.

Canon. THey iudged in most fit times, from the morning till the sixt houre.

Confir. Eccles. 10. *Ieremie* 21. 12. *Iudge ye iudgement in the morning.* *Salomon* pronounces a *curse vpon the land whose King is a childe, and whose Princes eate in the morning*, as if he should say, *when they should be iudging the people.* It was great iniquitie then to condemne our Lord in the night.

Canon. When they pronounced sentence of condemnation they fasted.

Illust. 1 King. 21. 9. When *Naboth* was to be stoned to death, they proclaimed a fast; they say, to loose or saue an Israelite, is as much as to preserue or destroy the frame of the world.

Canon. In executing of criminall causes, they did it with great deliberation; in other causes they needed not such deliberation.

Illust. [z] There came foure causes before *Moses*, in two of them

[z] *Targ. Ionath. in Num. 9. 8.*

them he made haſte, in two of them he made delay. The firſt was of thoſe who were vncleane, that they might not eate the Paſſeover: the ſecond was touching the daughters of *Zelophkad*; in theſe two cauſes he made haſte: but when the cauſe of the blaſphemer came before him, *Levit.* 24. and of him who gathered the ſticks vpō the Sabboth, in theſe two he ſaid (*non audini, I heard it not*) to teach the Maſters of the *ſynedrion*, to expect what they were to heare of the Lord, before they gaue ſentence in weightie cauſes.

Canon. When they iudged they ſate.

Confir. *Exod.* 18. 14. *Why ſit ye all the day long?* So 2 *Sam.* 7. 18. So *Pſal.* 2. *He who ſits in the heaven laughes them to ſcorne*, that is, *who iudges.*

The parties ſtood before the iudges, *Eſa.* 50. 3. *Let vs ſtand together*, that is, *pleade together.*

Canon. The accuſer ſtood at the right hand of him, who was accuſed.

Confir. *Pſal.* 109. *Set an adverſarie, who may ſtand at his right hand*, to wit, to accuſe. *Zach.* 3. 1. *Sathan ſtood at the right hand of Ioſuah*, to wit, to accuſe.

Canon. The depoſition of the witneſſes muſt be cleare and evident.

Illuſt. [a] They deponed after this ſort. 1. they muſt teſtifie from their owne ſight. 2. what day of the moneth ſuch a thing was done. 3. what moneth of the yeare ſuch a thing was done. 4. what ſeauenth yeare of the Iubilie.

[a] *Talm. Lib. ſhophetim. id eſt, Iudicum.*

Canon. The partie accuſed ſpake for himſelfe, he had not an Advocate to ſpeake for him.

Confir. *Pſal.* 109. 7. *When he ſhall come to pleade, let him goe forth condemned. And let his ſupplications be turned into condemnation*, Whatſoever he ſpake for himſelfe, or beſought the iudges in his favour, it was all turned againſt him.

A comfort. Our comfort at the laſt day, ſhall be this: that Sathan the accuſer ſhall not ſtand at the right hand to accuſe vs: and

and that we ſhall haue Ieſus the iuſt as our Advocate to ſpeake for vs. 1 *Ioh.*2. 1, 2.

[b] There ſate two ſcribes, one at the right hand of the Iudges, who wrote the ſentence of abſolution: another at their left hand, who wrote the ſentence of condemnation.

[b] *Moſes Gerundenſis.*

Math.25. Chriſt alludes to this forme, when he ſayes; *He ſhall ſet the ſheepe at his right hand, and at the left hand, the goats.*

After examination, they gaue out ſentence, the chiefe Iudge ſaid, *Thou N. art Tzaddiek, iuſt, but thou R. art Raſhang,* רשע, *guiltie. Numb.*35. 30. wicked to die, that is, guiltie. So, *Pſal.* 109. 7. Such a one was called *Ben dina, filius iudicij*, the ſonne of Iudgment. (דין *iudicare, to iudge:* was of him who was iudged, and not of him who iudged, *activum, pro paſſivo.* So, *Prov.* 25.6. *Phil.* 1.23.) *That thou may be pure when thou iudgeſt*, that is, when thou ſtands as it were to be *iudged*, which the Apoſtle tranſlates thus; *that thou may ouercome when thou iudgeſt.* Why? becauſe thoſe onely who were pure ouercame in iudgement.

He who was abſolved, was ſaid to ſtand in the councell, but the condemned, was ſaid to fall. *Pſal.* 1. *The wicked ſhall not ſtand in iudgement.* Targum, *they ſhall not be iuſtified.* The Latines following this phraſe, ſay, [c] *Stetimus in ſenatu*, that is, *we preuailed* in the Senate.

[c] *Cicero.*

Canon. The Greekes vſed other formes in abſolution and condemnation.

Illuſt. They gaue to thoſe who were abſolved a white ſtone, ψῆφος σώζουσα, *ſeruans calculus, the ſauing ſtone*, the other was called ψῆφος καταψηφιστική, *the condemning* or *blacke ſtone. Iohn* Revel. 2. 12. alludes to this forme, *to him who ouercommeth, I will giue a white ſtone.* [d] The Athenians vſed to condemne to baniſhment, the guiltie by an Oyſter-ſhell, that was called ὀστρακισμός, and ſometimes by an Oliue leafe, and that was called φυλλοβολία. Two things belongs

[d] *Scalig. prolog. in Euſeb.*

longs to the Iudge, iuſtice, and iudgement; when theſe two are ioyned together, *iuſtice* ſignifies the puniſhing of the wicked, and by *iudgement* the abſoluing of the righteous. *Gen.* 18. *To doe iuſtice and iudgement.*

PARAG. V.

Of their foure capitall puniſhments, which they call deathes.

Canon. THERE were foure capitall puniſhments vſuall amongſt them, Stoning, Strangling, Burning, and Beheading.

Illuſt. Thoſe who denied the foundation or the Articles of the faith, called *gnickare emuna, fundamentum fidei; cuphaz bagnickar, negans fundamentum*, denying the foundation, thoſe were ſtoned to death: ſuch were the idolater, and the blaſphemer. *Levit.* 24. 14. סקל

The Phariſees ſay, *Iohn* 8, 5. that *Moſes* commanded the adulterer and the aduitereſſe to be ſtoned to death: but it is not expreſly commanded in *Moſes* Law, that they ſhould be ſtoned; but onely that they ſhould die the death.

The manner of ſtoning them was, *Deut.* 17. 7. *The hands of the witneſſe ſhall be firſt vpon him.* They went vp on an high place, and the malefactours hands being tyed, one of the witneſſes ſtrooke him behind vpon the loynes: If he died not with that blow, they tooke a ſtone as great as men could lift, and caſt vpon him. If he dyed not then, all Iſrael caſt ſtones at him.

Where ever this praſe is found in the Scripture (ſay the Iewes) *his blood be vpon him*, it is to be vnderſtood of ſtoning, but where ever this phraſe is found (*let him die the death*) and the puniſhment not ſet downe in particular, it is to be vnderſtood of ſtrangling. c *Targ. Ionath. in Leuit.*

Their ſecond ſort of death, was ſtrangling, *Chanack, ſuffocare, to choake.* It was done by wreſting of a cloath חנק

about the malefactors necke, one pulling this way and another that way.

Thoſe who were ſtrangled for greater ignominy, hung vpon the tree till night, and before the Sunne ſet, they were buried. *Deut.* 21, 22. this was called *Gnets takalijah, lignum ſuſpendij, the hanging tree.*

The Romanes afterward changed this ſtrangling into crucifying, and it was called *Zekaph, crucifigere, to crucifie*, and the croſſe was called *Zekiph, crux, a Croſſe*, and *Gnetz, arbor*, a tree, and ξυλον δίδυμον, *lignum geminum, a double tree.*

Vpon the croſſe, the malefactour was firſt hung vp, and then killed. *Acts* 10. 39. but thoſe who were ſtrangled, were firſt killed, and then hung vp.

This croſſe had foure things in it. 1. *Arrectarium, the mayne tree.* 2. ὑποπόδιον, *ſcabellum, the tree which their feete was nailed to.* 3. *Lignum tranſuerſum, a croſſe tree*, whereunto their armes were faſtened with cordes, and their hands nailed. 4. *Vertex*, the title, the place aboue his head where the inſcription was put. It had not a fifth part (as ſome doe thinke) called πῆγμα, whereupon they did ride (as it were) neither were they called *cruciſali, to leap vp on the croſſe*, or, *aſcendentes in crucem, to goe vp to the croſſe*, becauſe they went vp to this πῆγμα: but becauſe they aſcended vpon ὑποπόδιον, the place where their feete ſtood. *Conſtantine* the Great, aboliſhed firſt this kinde of death, for honour of Chriſt who ſuffered on the croſſe. *f Scaliger Euſeb.*

Doctrine. Here the great providence of God is to be marked, although the Romans changed the forme of the death, yet they changed not the tree, becauſe our Lood behooved to be made a curſe for vs, hanging vpon a tree. Deut. 21. 23.

Doctrine. The conſequents of ſinne, are ſhame, paine, and the curſe: Chriſt ſuffered all theſe vpon the croſſe; paine, for they racked and diſ-ioynted him, *Pſal.* 22. 2. ſhame,

he

he suffered (being naked) betwixt two theeues. 3. the curse, because he hung vpon the tree.

Because they were vsually crucified vpon the crosse, the Apostle, *Galat.* 6. 14. sayes, *the world is crucified to me*, that is, the glory of the world which deceived the false Apostles, is nailed (as it were) to the crosse, and dead in my iudgement: that I count nothing of it.

He who was condemned to this kinde of death, carried the crosse vpon his necke, to the place of execution, from the judgement Hall. It was laid vpon Christ, and hee not able to beare it, therefore they compelled *Simon* of Cyrene to helpe him. Hee who bore this tree also, was called *Furcifer, quia ferebat furcam*, because he carried a tree, onely for ignominie and not for death.

It was from this custome of carrying of the crosse tree to the place of execution, that the phrase in the Gospell is borrowed, *Take vp your crosse and follow me.* Mark. 16. 24.

g It was the custome of the Iewes, when they carryed one to execution, there went one before, speaking these words: *This man goes forth to be put to his kinde of death, for such or such a crime, done in such a place, in such a time, before such witnesses. If any man haue any thing to say for his defence, let him come and speake now.* But the Romanes changed this forme, and put the cause of his condemnation in a superscription aboue his head, as in Christs crosse. g *Causab. cont. Baron.*

The superscription was in Hebrew, Greeke, and Latine: for it was the custome of the Romane Emperours when they subdued a people, to send their Edicts to them, in their owne language, and then in Latine. So *Pilate* being a Roman, puts vp the inscription aboue Christ, in Hebrew, Greeke, and Latine.

The third sort of punishment, was called *Sarapha*, burning, *Levit.* 21. 9. שרף

Afterward they vsed another sort of burning, which they

they called *Combuſtio animæ, The burning of the ſoule. Levit.* 19. *Igne comburetur. Let him be burnt with fire. Ionathan* the Chaldie paraphraſt paraphraſes it thus; *Hee ſhall be burnt, powring in hotte Lead at his mouth.*

The ground of this puniſhment they made to be this, becauſe it is ſayd of *Nadab* and *Abihu*, *Combuſti ſunt in animabus ſuis, they were burnt in their ſoules.* They ſay there was no burning in their bodies: here wee ſee vpon what ridiculous ground they inſtitute this puniſhment.

Their fourth ſort was Beheading. הרג

In all theſe ſors of puniſhments, when the malefactour was buried, if he had beene ſtrangled, the cloath which ſtrangled him, was buried with him: ſo the tree vpon the which he was hanged, ſo the ſtone which ſtoned him, and the ſword which beheaded him.

Afterward they added a fift ſort of puniſhment, to wit, drowning. *Matth.* 18.6. *It were better that a Mil-ſtone were hung about his neeke, and he were caſt into the ſea. Mola aſinaria.* The Mill-ſtones which they vſed were of two ſorts, the firſt was *Mola truſatilis, a light ſtone turned about with a mans hand*: the ſecond was *Mola aſinaria, a heavie ſtone turned about by an Aſſe.* This they hung about his necke who was to be drowned, to make him ſinke the ſooner.

Prov. 20. 26. *He cauſeth the Wheele to goe ouer the wicked.* Some hold, that *Salomon* alludes here to a forme of puniſhment vſed among the Iewes; as the husbandman brake ſome ſort of graine with the wheele, ſo they brake malefactors with the wheele: but *Salomons* meaning is; *As the wheele turnes ouer, iuſt in the ſame place: So, as the wicked haue done, ſhall be done to them.*

PARAGR.

PARAGR. V. *Diatriba* I.
Of the place of execution.

Canon. THe place of execution was publique.

Confir. *Bring him out, that all the people may see and stand in feare.*

Deut.21.18. It was iniquitie then to behead *Iohn* in the prison: amongst the Greekes, the place of execution was the prison, which in their language was called δικος, *the place of Iustice.*

Illust.

Ier.31.39. This place of execution, was called *Golgotha, the place of dead mens skulls*: because the dead sculles were rolled vp there, which before was called mount *Gareb*, *The hill of sculles*, because the lepers and diseased, were put out there: afterward for detestation it was made the place of execution.

[i] The gate by which they were carryed to the place of execution; was called *porta vetus, vel porta iudicij, the old gate, or the gate of iudgement*, they went out of it, who were condemned: the Apostle, *Heb.* 13. hath relation to this, *Let vs follow him without the gate.*

Heb.13.

[c] *Arias Montanus.* In the description of Ierusalem.

Canon. They were miserable comforters to those whom they executed.

Illust. [k] At the first they vsed to giue them wine, when they were in the place of execution; *Giue wine to him who is of a sadde heart*: but afterward they vsed to giue him *Vineger mingled with gall*, to make his head giddie, that he might feele no paine; but Christ refused this. The Persian Kings kept by them sundry sorts of poyson, which they vsed, *either to hasten their death, or to mitigate their paine.* They had no proper officer, who executed the guiltie, for sometimes the Captaine of the guard did it, therefore he was called *mactator*: somtimes the Iudge, as *Samuel* killed *Hagag*: and somtimes one of the guard,

Prov.31.6.

k *Ælianus, lib. 4. de animalibus, cap. 41. causab. cons. Baron.*

Gen.37.36 1 Sam.15.33.

Mark.6.27 as he ſent *Speculatorem* one of his pike-men to behead *Iohn*: improperly tranſlated a Hang-man.

PARAGRAPHE VI. *Diatriba* I.
Of their puniſhments not Capitall.

Canon. THeir puniſhments not capitall, were three, impriſonment, whipping, and mutilation.

Illuſt. Three things are neceſſary for the health of mans bodie. 1. motion. 2. *quies* or reſt. 3. integritie. Impriſonment, is contrary to motion; whipping, is contrary to reſt; and mutilation is contrary to integritie of body.

Canon. They had two ſorts of priſoners, free priſoners, and more ſtraitly kept in priſon.

Illuſt. Their free priſoners they ſuffered to goe out all the day long fettered, to worke, but cauſed them to come to the priſon at night; *And they ſhall be gathered as the captiues to the priſon*: the morrow they were brought a gaine to their worke. So the Romane priſoners were ſuffered to goe abroad all the day, therefore *Paule* ſayes; *He ſought me out diligently*; if he had beene kept ſtill in the priſon, he might haue found him out eaſily, but he was ſuffered to goe abroad all the day. The malefactour was bound by the left arme; and the Souldier by the right arme, who went with him. *Seneca, Eadem catena tam reum quam militem tenet, One chaine holds both the guiltie and the ſouldier.*

Eſa.24.22.

2 Tim.1.18

[m] Theſe freeſt ſort of priſoners, which we call *warders*, were warded within the Citie of Refuge: the greekes called this priſon ἀφύλακτον φυλακὴν, a priſon without fetters: and the Latines called theſe priſoners *comperendinati, ſuſpendit*, becauſe they were neither yet abſolved, nor condemned, lying vnder ſome ſuſpicion.

m *Druſ. prat.*

Their ſecond ſort of priſoners, were thoſe who were kept in fetters. *Pſal.* 105. Such were the yron fetters which

which *Ioseph* was put in, *In ferrum venit anima eius*, his soule was in yrons, *id est, in nervum ferreum*, an yron band. So, *Psal.* 107. *vinctus afflictione & ferro*, bound with affliction and yron. And *Act.* 16. 14, the Greekes called this φυλακὴ *the inner prison*. When they would starue one in the prison, they say, *Perdamus ligno (pro cibo eius) & tollamus eum e terra viventium*, Let vs giue him wood for bread, and put him out of the land of the liuing: by the first part, they meant to starue him, and to eate the wood of the stockes if he would; by the second to kill him by the sword: See the opposition, *vers.* 22. The Chaldie Paraphrast, *Mortifero veneno inficiamus cibum eius*, Let vs infect his meate with poyson: this the Greeks called ἀποκτάνσεως, *sublatio, a killing*.

Ier. 39.

Ier. 11. 19.

PARAGR. VII. *Diatribe* 2.
Of their whipping.

Canon. THe Lord prescribes in the Law, the number of the stripes, which must be giuen to the malefactor.

Deut. 25. 3. *Fortie stripes shalt thou giue him but no moe.*

Illust. They gaue him usually but thirty-nine stripes, not ful fortie. 2. *Cor.* 11. 24. *I receiued thrice fortie stripes lacking one of the Iewes*. The reason why they gaue not full forty, was this; the whip wherewith they whipt them, had three thongs, and they gaue them but thirtene stripes with it, which made thirty-nine, if they had giuen the foureteenth, they had exceeded the number prescribed in the Law, which had beene fortie-two stripes. If the judge had commanded to giue twentie stripes, they were to giue them but six blowes (which was three at a blow) if they had giuen them seaven, they had given twentie-one stripes, and so they should haue exceeded the judges sentence.

Arbhagwim chasid ethad Fourtie lacking one.

The

The forme of the Whippe.

1 [u] The malefactor, when he was beaten did neither sit nor stand, but was bowed downe. *Deut.* 25. *The Iudge shall cause him to bow downe.*

[u] *Buxtorf. Gram. Chaldaica.*

2. His cloathes were pulled off.

3. He was bound to a stake fixed in the ground.

The Whippe had a handle of a palme long, thorow which was put a thong of Oxe leather double, which might be let vp or downe, as we let vp or downe a Stirrup, and it was fitted according to the bignesse of the malefactors bodie. If he were a big man, it was let out, if a lesser bodie, it was made short. Through this thong, went a thong of asse leather doubled, so one was doubled in two, and two in foure.

[o] He receiued with this whippe three blowes at once; the thong of the Oxe leather whipped him to the belly and the breast, for it was longest; the two thongs of the Asse leather, whipped his backe and the hinder parts; and they say, *Non condemnant eum nisi plagis quæ conueni-entes sunt ad triplicandum: They condemne him not, but with whipps agreeable to the number of three.*

[o] *Talm. Maccoth. c. 3. in Mishnah.*

1 King. 9. 11 Ezech. 2. 6. Iudg. They had another forme of scourging by Scorpions, *They shall be beaten with Scorpions*; this was a sharpe sort of thornes, of the which they made a whippe, which slung as if they had beene Scorpions: and *Iosuah* alludes to this forme of whipping, *They shall be thornes in your sides*: for they whipt them about the sides, and not alongst the backe.

PARAGR.

PARAGR. VI. *Distribu* 3.
Of their Mutilation.

Canon. THe LORD would haue the same member cut off from the transgressour, which he cut off from his neighbour.

Confir. *Eye for eye, and tooth for tooth.*

Exod. 21. 24. The Greekes from this borrowed their ἀντιπαθὸς, *contrary passion*, and the Latines their *legem talionis*, law of equalitie or proportion.

Illust.

1 If he wounded a man (not cutting off any member of the bodie) and the man not able to worke, he payes foure things to him: first, his paine: secondly, his shame, thirdly, his healing: fourthly, his resting.

2. If he hurt him, and he rest not from his labours, he payes but three things; his paine, shame, and his cure, but not his resting.

3. If he wound him in a place not seene, then he payes but for his paine and healing.

4. If he strike him and wound him not, then he payes onely for his shame.

5 If he hurt his owne Hebrew seruant, so that he rest, he payes three things to him, his paine, his shame, and his healing, but not for his resting, because he wrought to his master.

6. If he hurt his owne heathen servant, he payes nothing for his shame, because he was his slaue, he payes nothing for his rest, because the labour was his own, he payes onely for his paine and healing.

7. He who hurt his neighbours wife, he payed for her resting and healing to her husband: for her paine, to her selfe. For her shame if it be seene, as in the face, a third to her selfe, and two partes to her husband: if in a secret place, he payeth a third to her husband, and two to her selfe.

There is [p] *Talio aqualitatis, a like in qualitie*, and *Talio similitudinis, a like in similitude. Talio similitudinis*, is kept in *correctiua iuſtitia*, in correcting iuſtice; when one ſtrikes his father, he is not to be ſtriken that way againe, but to die the death: *talio aqualitatis eſt in rebus, talio ſimilitudinis, in actione & paſſione*, alike in equalitie, is in the matter, alike in ſimilitude, is in action and paſſion.

Queſt. When one ſmites out the eye of him that hath but one eye, whether ſhould *talio ſimilitudinis* be kept here, or *talio proportionis*? Whether ſhould one of his eyes be

Anſw. puld out, or both his eyes? Anſwere. *Talio aqualitatis*, ſhould not be kept here, but *talio ſimilitudinis*, he ſhould loſe both his eyes, becauſe he deprived his neighbour of his whole ſight.

The Iewes expounded this law, not, *per talionem aqualitatis*, but, *per talionem ſimilitudinis*, and they ſaid, how could one eye be pulled out for one eye? therefore they interpreted the Law, *He ſhall pay the price of an eye.* This their interpretation, *eye for eye*, is like that: It is lawful for a priuate man in reuenge to pull out his neighbours eye: as falſe interpreters of the Law humors their hearers, eſtabliſhing private reuenge, which belongeth onely to the Magiſtrate: ſo they would pleaſure the rich by this interpretation, and benefit themſelues: ſo they ſought not them but theirs.

This mutilation was not cutting off of vitall parts, it was not cutting off of excrements, as haire, or nailes, neither of the deformities of the bodie, but of the integrall parts, as eye, tooth, &c.

The [q] Romans and Greekes, vſed to marke malefactors with a hotte yron, theſe were called στιγματίαι, and the Apoſtle alludes to this: *I carry in my body, ſtigmata Chriſti.* When they were marked in the forehead, *Plinie* calles thoſe, *inſcriptos vultus.*

PARAG.

[p] *Calius.*

[q] *Calius.*

[r] *Plin. de nat. Hiſtor.*

Paragr. VI. *Diatriba 4.*

Of the tortures vsed by the tyrants against the godly.

Canon. THere were two speciall torments vsed against thē.

Confir. *Ieremie 29, 26. Nauis sugentis, the shippe of the suckers* This the Greekes called σκαφεύθηναι, *to enclose in a shippe*. In this torture, they put the man inclosed betwixt two boards straitly. In the meane while to preserue his life (while he should confesse) they gaue him by a Cane, some * liquor to preserve his life: therefore it was called, *Nauis sugentis*, and anoynted his face, setting it to the Sunne, that the flies might torment him.

Serra dissecti, sawen. Heb. 11. Such a death the Hebrewes hold *Esay* was put to: inclosing him in a tree, *and sawing it.* Heb. 11.

* *Mel temperatum lacte. Test. Plutar.*

Tympanysmus, was the * stretching out of the person tormented, as if he had beene the head of a drum, then they beate him with cudgels to death. When *Baltasar* was killed by *Darius*, they beate him with cudgels this way to the death; and so the Christians were thus tormented, *Heb.* 11. In the dayes of *Nero*, they put a pitched coat vpon the Christians, to make them burne the better, called *Tunica molesta, a troublesome coate*, and they burnt them in the night, to make them serue as torches to giue light.

* τυμπανίζειν.

Suet. in Claud.

* The Christians were called *Sarmentitij* and *Samaxij* in opprobry, because they were bound to a tree, made in the forme of an axel-tree, and branches set round about them, to burne them to death.

* *Scaliger in Eus. Calius.*

Paragr. VII.

Of their civill Contracts and Bargaines.

Canon. THe Lord would haue his people to deale iustly betwixt man and man.

Confir. *Leuit. 6. 1, Si mentitus fuerit in positione manus. If he lye in clapping the hand,*

Illust. It was their vse, when any thing was given them to

be kept, by clapping of the hand to promise restitution thereof: this *depositum*, was called *pickadon*, *promise*; and the Apostle alludes to it, 2 *Tim.* 1. 12. παραθηκὴ, *He is able to keepe that which I haue committed to him.*

t He was to purge himselfe by an oath, whether he kept the thing freely, or sought it to keepe, or received wages for keeping, or who gaue wages to keepe it.

t *Talm. seder nesikinde damnit.*

Canon. Illust.

In taking their infeftments, they had their owne proper ceremonies. *Psal.* 60. 4. *Ouer Edom I will cast my shooe:* here is an allusion to the custom of the *Iewes*, when they tooke their possession, they put a shooe vpon their foot, or u a gloue vpon their hand. This pulling off was called *Chaliza, detractio, a drawing*, and he was called *discalceatus in Israele*, bare-footed in Israel. But this custome wore out of vse amongst them, and for this they tooke their seasing by a peece x of cloath, called *Sudar, vnde emptio, sudar, a buying.*

u Chaldie Paraphrast vpon *Ruth*, translates a shooe, a glove.

x *Elias Levit. in Sudar.*

Whether the buyer or seller pulled off their gloue or shooe it is not certaine. *Targum Ionathan* expounds it of the buyer, that he pulled off his gloue or shooe, *Ruth* 4. *Et detrahebat chirothecam dextræ suæ, & emebat ab ipso:* y *and shee drew off his right gloue, and bought it from him.* Other of them referre it to the seller, *as I giue to thee this gloue or shooe, so I giue this land to thee.*

y *Chald. Parapk.*

In their contracts and bargaines of morgaging their Landes, they vsed not Notars as we haue; z but he who was to buy the ground writ two instruments; the one he sealed with his owne fignet; the other hee shew'd it vnclosed to the witnesses, that they might subscribe and beare witnesse, which they did vpon the backe of the vnclosed instrument; these two instruments were almost alike in all things, saue onely that in the sealed instrument, they concealed something from the witnesses; the things concealed were these, the price of the land, and the time of the redemption: these they concealed

Ier. 32. 7. 8. 9. 10.

z *Scalig. in Elencho.*

(for

(for none knew these but the buyer and seller) in case that the *Goel* or next of the kindred, knowing the time of the redemption and the price; and the morgager not able to redeeme it at the day; it was lawfull for the next of the kindred to haue redeemed it; These two being concealed, there was place still for the poore man to redeeme his owne land after the day: therefore they set downe in the inclosed instrument onely the bare disposition without the price, or time of the redemption. So amongst the Romans when they sealed their latter Will and testaments, they concealed the name of the heire, least any wrong should be done to him. a *Calius.*

In other affaires they had their Scribes and Writers, *Psal.* 45. 2. *Ezech.* 9. 2: *Ester* 3. 12. These *Iudges* 5. 14. by a poeticall description are described *trahentes stylo scriba*, drawing the Pen of a Scribe.

Parag. VIII.

How they measured their ground.

Canon. THey measured their ground by a line.

Hence is that phrase, *Deut* 3. 4. *Funiculus Argob, The line of Argob.* So, *Funiculus Domini, The line of the God of Iacob.* So, 2. *Cor. I went not into another's mans line.*

These were called *Chable middà, funes mensorij, measuring lines.*

This measure of the line or cord, in hotte weather it shrunke in, and in wet weather it stretched out; therefore in measuring of the Temple, and all those things which belonged to it, they measured all by a reede. So, *Revel.* 21. *Iohn* sees the Temple, *measured by a golden reede.*

Doctrine. The canon of the Scriptures, is that golden reede which measureth all things belonging to the temple, it is not that *Lesbia regula*, which will shrinke in & reach out.

Parag. XI.

How the Ancients reckoned their yeare.

Canon. *Confir.* Prov. 3.6. *Illust.*

THey reckoned their yeares vpon their hands. *Wisedome comes with length of dayes in her right hand.*

[b] They reckoned vpon their left hand, till they came to an hundred, and then vpon the right hand, they reckoned their hundreths: his meaning is then, that wisedome giues length of dayes, even to an hundred yeares, *Hieronymus.* [c] *Porro centesimus numerus transfertur a sinistra ad dextram, & in eijsdem digitis numeratur, sed non in eadem manu: Truly the hundred number is transferred from the left hand to the right hand, and is numbred with these same fingers, but not in the same hand.* *Ambrosius,* [d] *Bonus ratiocinator velut ad centuplum manum porrigens, semper a sinistra transfert aliquid ad dextrum, A good counter, stretching out his hand, as to an hundreth, transferres from the left hand, something to the right hand.* So the Poet writes of *Nestor,* ([e] *Sua dextera computat annos*) *he counts his yeares vpon his right hand.*

b *Anton. Nebrens.*

c *Hieron. in Iouinian.*

d *Ambros.*

e *Iuuenal.*

Marke the forme of their reckoning vpon their left hand, apply the toppe of the little finger, middle-finger, and ring finger, to the six numbers vpon the palme of the hand, then by stretching out of the fingers againe they make other three, which make vp all the simple number vnder ten.

In the composed numbers, apply the thumbe or the fore-finger, to any of the numbers set downe in the programme, yee shall rightly know the number: as ioyne the toppe of the thumbe with the toppe of the fore-finger, and these make thirtie.

Vpon the right hand, put the top of the fore-finger to the midst of the thumbe, and these make an hundred and so forth, as ye may learne by the programme of the two hands set downe here. The

The thumbe they called it *holy*, because the high Priests thumbe was consecrate with blood.

†The little finger was called the *finger of incense*, because the high Priest measured incense with it.

The second finger, was called the *infamous finger, Esay 58. They poynt with the finger.* ‡ The Grecians called this κυνίζειν, *id est, pertentare digito an gallina ova conceperint.*

† *Calius.*

* *Digitus infamis.*

‡ *Alexander ab Alex.*

Parag. X

Of their measures and weights for liquid and dry measures.

Canon. GOD appointed weights and measures, that there might be righteous dealing among his people; without which the Common-weale could not stand.

Confir. *Prou. 20. Ye shall not haue a weight and a weight.*

Illust. There is two sorts of Iustice, distributiue and commutatiue.

Arithmet. 4. 6. 10. Geom. 4. 6. 9.

tatiue. Distributiue iustice, obserues *medium Geometricum*, but commutatiue iustice, keepes *medium Arithmeticum*: in weight, number, and measure.

In distributiue iustice, we obserue no *medium Arithmeticum*, of which the Philosopher propones an example: A man bids so many guests to his house, and sets two loaues before thē, they are too few; then he sets ten before them, they are too many: he must not take *medium Arithmeticum*, as a midst here, to set six before thē, but *medium Geometricū*, or *medium respectu cōvivarū*, *a midst in respect of the guests*: to giue euery one as he needed.

Quest.

When we pray, *Prou.* 30. 8. *Da nobis panem dimensi nostri*, *Giue vs our measure of Bread*, whether seeke wee, *medium Arithmeticum* or *Geometricum* here? *Answere*, Wee seeke not *Arithmeticum* but *Geometricum*, for all should not be alike, but that euery one should haue foode meete for his condition: So *Prou.* 31. 15. *Shee giues by portion to her seruants.* But when the *Manna* was parted, and euery one gat his *Omer*, then it was *Arithmeticum medium*. So, *Deut.* 25. 13. 14. *He shall not haue a stone and a stone*, this obserues *Arithmeticum medium*.

Exo. 16. 16.

Canon.

Commutatiue iustice is the pillar which vpholds all things.

Illust.

Mat. 7. 12. 2 Thess. 3. Luke 10. 7.

The generall grounds of this *commutatiue* iustice, are first, *Quod tibi fieri non vis alteri ne feceris*, *Doe not to another, which thou wouldst not haue done to thy selfe*: secondly, *he who labours not, should not eate*: thirdly, *the worke-man is worthie of his wages.*

The morall ground of Measures.

The particular grounds, are weights and measures, which are necessary in the Church. 2 *Chron.* 23. First, for mans life, as in Physicke: for without measure and weight, the Physitian might kill where he should saue. 1. *Tim.* 5. vse a little wine for thy Stomacke: So in husbandrie. *Leuit.* 17. *According to the measure of the seede, the price of the ground shall be valued.* So the Scripture shewes

The morall ground of Measures.

ſhewes vs the ſtrength of *Goliah*, by the weight of his armour: therefore, *Wiſedome* 11. *God hath made all things in number, weight and meaſure.* And, 1. *Cor.* 10. *God layes no more vpon vs, then we are able to beare.*

Canon. The ground of dry meaſures is the Barley corne, and of the wet meaſures the egge. The naturall ground of meaſures.

Illuſt. Becauſe the Barley corne, is the beginning of dry meaſures, therefore *an account* is called *ſhiur*, from *ſhiur*, *the barley corne*: ſixe barley cornes make an inch, foure inches make a palme, three palmes make a ſpanne, three ſpannes make a cubite.

Canon. A cubite was either the cubite of the Sanctuary, or the common cubite, called *cubitus viri*, *the cubite of a man. Deut.* 3. or *cubitus decurtatus*, *a leſſe cubite.*

Illuſt. The cubite of the Sanctuary was an hand breadth more then the common cubite.

The common cubite was, from the point of the elbow, to the toppe of the middle finger.

Cubitus decurtatus, was from the point of the elbow, Iud. 3. 21. to the roote of the finger. *Ehuds* dagger was of this cubite.

Becauſe the cubite was the vſuall meaſure, therefore *Ier.* 51. 13. ſaith, *Cubitus avaritiæ tuæ venit*, *the cubite of thy avarice is come*, that is, in that ſame meaſure, that thou haſt done to others, in that ſame meaſure, it ſhall be meaſured to thee againe.

The cubite was of their greateſt meaſures.

Ezech 27. 11. *And Gammadim were vpon thy walles*: that is, *tall men*, or, *men of cubites*, becauſe it was one of their largeſt meaſures; or, men of cubites, becauſe they meaſured many things by the cubite. So the Sabæans, (lying betwixt the Perſian and red Sea,) *Eſay* 45. 15. are called *men of meaſures*, becauſe they vſed much marchandize: or *Gammadim*, thoſe of *Phœnicia* which lay out in the forme of a cubite.

The common weight, was called *Lapis Regius, the Kings ſtone*, 2 *Sam.* 14. 25. their ſmaller weight, was the weight of the ſhekle: this was called *Siclus ponderalis, the ſhekle or weight* as the other was called *Siclus nummarius*, the penny ſhekle. *Abſolons hayre weighed two hundred ſhekles*, which is foure pounds and two ounces. 2 *Sam.* 14. 24. *Dauid* bought of *Araunah* a peece of ground *for fiftie ſhekles*, but 1 *Chron.* 2. 25. he bought it for *ſixtie ſhekles*, keeping the proportion of gold to ſilver, twelue to one: one of gold, and twelue of ſiluer:

PARAGR. X. *Diatriba* 1.
Of their Shekle.

Canon. GOd to avoide all ſort of falſe dealing, tooke order for their money, that the Shekle and Gerah ſhould be ſo much.

Illuſt. The Shekle was their moſt vſuall money, therefore ſometimes the Shekle is ſet downe, and not the mettall, as *Exod* 30. *They ſhall giue halfe a ſhekle*, to wit, of ſilver. Sometimes the mettal is ſet downe and not the Shekle. *Matth.* 26. *They gaue him thirtie peeces of ſiluer*: that is ſhekles of ſiluer: thirdly, when the number and the mettall is ſet downe, and not the ſhekle: *Gen.* 20. 16. *Dedi mille argenteos fratri tuo, id eſt: ſiclos argenti. I haue giuen* 1000. *peeces of ſiluer to thy brother*, that is, *ſhekles of ſiluer.*

Canon. He would not haue them to falſifie their coyne, to make their ſhekle great, *Amos* 8. 5. or to mixe it with droſſe, *Eſay* 1. he would haue it *gnobber laſocher, tranſiens inter mercatores, Current money amongſt merchants.* It is called *nummus a νόμος, & eſt tanquam fideiuſſor*, when it is falſified, it brings *generalem in aqualitatem.*

Ezech. 45. In the dayes of *Ezechiel*, the priee of the money was augmented, the ſixt part, as *Mna ſacra*, at the firſt was 100. but in *Ezechiels* time 120. So the common *Mna*, at the

the first, was but 50. but in his time 60. So that in time of scarcitie of money (as in this time of the captivitie) the magistrate may augment the value of the money.

Paragr. XI.
Of their Marriage.

Canon. Confir. BArrennesse, was a curse amongst the people of God. *Psal. 78. 36:* (*The virgines were not praised*) that is they were not married, this is spoken for their shame.

Illust. When they were married, they were said to be praised, and the house of marriage was called by the Hebrewes, *domus hillel*, the house of praise, and when they had children, *their reproach was said to be taken from them.* Luk. 1.

Obiect. But *Iephte* vowed his daughter a virgin? Answere, he vowed her not a virgin, but sacrificed her, for the Text should be read, *and they went out yearely to lament her*: So the Chaldie paraphrast reades it, and most of the ancient Iewes: and it was long after this ere virginitie was professed amongst them of whom Christ speakes, *Some are Eunuches for the kingdome of God*,[i] such were the Essæans, and *Origen*. h *Targ. Ionath.* i *Ioseph. de Bello. Iud.*

Obiect. But *Iephte* is commended, *Heb. 11.* for his faith, how could he then haue sacrificed his daughter? Answere, There are many of the Saints commended there, who committed otherwaies great sinnes.

The maides before they were married, vsed vpon the day of expiation (cloathed in white cloathes) to goe forth and dance in the vine-yards, and they said:[k] *O yong men lift vp your eyes, and see whom of vs all ye will make choice of, looke not to beautie, because it is deceitfull, nor to riches, because they take their wings and flie away, but praise her who feareth the Lord. Ieremy* in his lamentations hath relation to this; *Their virgines mourne: neither dance they.* Lamen. 1. 4. k *Talmud. Tertia sedar Nesim.*

Paragraphe XI. *Diatriba* I.
The time betwixt the affiancing, and the mariage.

Canon. BEtwixt the affiancing and the mariage, they intervened a long time,

Confir. Gen.24. *Let her ſtay with vs dayes or ten.*

Illuſt. *Dayes*, put abſolutely, ſignifie a yeare, *Gen.*8. *At the end of dayes*, that is, of a *yeare*. So *Targum* paraphraſes the place, *Gen.* 24. [l] *Aut decem menſes*: but *ten*, when it is referred to monthes, ſignifies dayes, *Levit.* 16.7. *In the ſeauenth moneth the tenth*, that is, the tenth day: but referred to yeares, it hath relation to moneths: *Let her ſtay with vs a yeare, or at the leaſt ten moneths.* What ſenſe were this, *or at the leaſt ten dayes*? The reaſon of this accompt was, becauſe they had not the moneths diſtinguiſhed by names, as after the captivitie.

[l] *Targ. Ionathan*

Canon. The man gaue the dowrie to the woman.

Confir. 1 Sam.18. 24. *Dauid* being but poore, *Gaue ſo many skinnes of the Philiſtims.* So, *Sechem* askes, *What dowrie they would aske of him.*

Gen.34.12

Illuſt. [m] The Bride brought onely to her husband, her cloathes, ornaments, and Iewels. *Nedunîja*, this was *dos mulieris*; *the womans dowrie.*

[m] *Elias Leuita.*

Canon. They were not exorbitat in their dowries.

Confir. Exod.22. 17. *Pecuniam pendito prout eſt dos virginum, Weigh thy ſilver according to the dowrie of the virgines*; and this they gathered to haue beene *fiftie ſhekles*, *Deut.* 22.29. *Then he ſhall giue who hath lyen with her fiftie ſhekles.*

Parag. XI. *Diatriba* 2.
The time of their marriage.

Canon. THeir marriages were in the night,

Confir. Math.25.1. Luke 12. *And at mid-night the virgins came to waite for the Bridegroomes returne, with their lampes in their hands.*

They

Canon. Illust.

They vsed solemne words in their marriage.

n *Talm. Babylon. Solennis forma consecrandi sibi vxorem. Exemplar instrumenti datalis Iudaeorum ex Talm. Babylonico transcriptum, ex Cornelio Bertramo, in quo haec verba.*

n *Esto mihi in vxorem secundum legem Moysis & Israel: & ego iuxta verbum Dei colam te, honorabo te, alam & regam iuxta morem qui colunt, honorant, & regunt vxores suas fideliter: do autem tibi datem virginitatis tuae ducētos denarios (id est 50. siclos) quinetiam alimentum tuum, & vestitum atque sufficientem necessitatem tuam: item cognitionem tui iuxta consuetudinem vniuersae terrae*, that is, *Be thou a wife to me, according to the Law of Moses and Israel, and I shall worship and honour thee, according to the word of God: I shall feede and governe thee, according to the custome of those who worship, honour, and governe their wiues faithfully: I giue to thee for the dowrie of thy virginitie 200. pence, (that is, 50. shekles) as also thy foode, cloathing, and thy sufficient necessitie: Allso a knowing of thee according to the custome of the whole earth.*

1 Pet. 3. 7. Here marke first how the Scripture hath relation to this forme of speech, *Honour your wiues as the weaker vessels.*

Numb. 30. 1 Cor. 7. 3. Secondly, he promises to his wife according to the Scriptures; *Victum, amictum; & debitum tempus*, *Meate, cloathing, and the time of knowing her*: which the Apostle calles, *Due beneuolence*, and here by modestie of speech, it is called *via omnis terrae*, *Gen.* 19. *We haue none to goe in to vs after the way of all flesh.*

Canon. Illust.

The marriage was perfected by three things.

o *Talmud. tertia fodar Kiddushim de sponsalibus.*

1.° *Bekesebh, argento, with silver*, 2 *Vbishtar, scripto*; from *satar numerare*, which it *to write*, 3. *Bebia, hoc est coitu, in knowing her*. Hence is that saying of theirs: *Quid sunt vxores, & quid concubinae, vxores sunt cum instrumēto, dote, & sponsalibus: concubinae neque cum hac nec illa. What are wiues, and what are concubines: the instrument, dowrie, and wedding, make a wife: but the concubines haue none of these.*

Canon.

The Bride in token of her subiection, couered her head with a veile.

Confir. *Therefore she tooke a veile and couered her selfe.*

Gen. 24. 65 When she was a maide, she put a veile vpon her face.

Illust. *Hieron.*[p] *Illa sit tibi amabilis quæ procedens in publicum, vix vno oculo qui viæ necessarius patente egreditur*, that is, Let her be amiable to thee, who going in publique; goes scarcely with one eye open, necessary to the way. This veile was taken off her face in the day of her marriage, therefore it was called ἀνακαλυπτήριον, *a veile*, by the Greekes, because that day she went with her face vncouered, and the gifts which were sent to her, were called ἀνακαλυπτήρια. The veile which couered her face in her Virginitie, was a token of her modestie; so the veile which couered her head when she was married, was a token of her subiection: therefore when her husband was iealous of her, she is commanded to stand bare-headed before the Priest, vntill she be cleared of that suspition, as not being vnder the husbands subiection all this time.

[p] *Hieron.*

Tertul. de Veland. Virg.

Numb. 5. 18.

Canon Confir. The speciall friends of the wedding were νυμφαγωγος, *the conveyer of the bride*, and παρανυμφιος *the conveyer of the bridegroome.*

Iudges 14. 20. παρανυμφιος was called the bridegroones companion, *Socius ejus*, and by the Chaldies *Shusshebhinim*, *secij*, *companions.*

Illust. When the Bride was brought to the Bridegroomes chamber, shee was brought, *Per* νυμφαγωγον, and the Bridegroome was conveyed, *Per* παρανυμφον, him the Latines called *Auspex*, *inde bonum auspicium*: the rest who were at the marriage, were called the children of the wedding.

Math. 9. 13.

Deut. 22. 15. The witnesses who conveyed them, kept the chamber that night, vpon the morrow they receiued the tokens of her virginitie and kept them. If afterwards her husband was iealous of her that she had not bin a maide when he married her; the witnesses were to produce the

the sheete called *Snear*[q] and the father was to shew it before the judges. The father him selfe had not the keeping of the sheete.

[q] *Talmud in tertia sedar Nashim, id est mulierum*

Canon. Their marriages lasted seaven dayes.

Confir. Iudg. 14. 17 *Then Sampsons wife wept seuen dayes, whilst the feast lasted.*

Illust. As their marriages lasted seaven dayes: So they appointed seaven dayes for mourning at their burials: as they called marriage, *Via omnis carnis, the way of all flesh:* So, death is called; *Via omnis carnis, I goe the way of all flesh*: and they appointed seaven dayes as well for the one, as for the other.

Gen. 49. 31 Ios. 23. 14.

Canon. At their marriages, they propounded questions and riddles.

Confir. Iudg. 14. *I will put forth a riddle vnto you, and if ye can declare it within seauen dayes of the feast.*

Illust. The Greekes from them learned their γρῖφοι *hard questions*, and their δειπνοσοφίσται, *questions at meate.*

Ruth 1. 4. When they were married, they prayed thus for them, *Det Deus tibi requiem, God giue thee rest.* And the Heathen when they were married said, *Est in porta, He is in the haven.*

The women after they were married, went seldome abroad.

Confir. Psal. 68. *Habitatio domus dividet spolia*, that is, *the women, who dwelt at home divided the spoyle.* So, 1 *Tim.* 2. 15. They were called οἰκουρὶς *domiporta.*

Illust. [r] The Greekes called them, οἰκουροὺς *home-setters*, and οἰκουρὸς, *house bearers*, and the Latines *Casaria*, *dwellers in cottages*: the Heathens painted, before the modest womens doores, *Venus sitting vpon a snaile, Quæ domiporta vocatur, called a house-bearer*, to teach the matrones to stay at home, & to carry their houses about with them: So, the Virgines were called by the Hebrewes, *Gnalamoth abscondita, hid*, and by the Greekes κατακλείστοι: *shut vp*

[r] *Causal. cont. Baron.*

vp, and the places of their aboade παρθηνωναί, *Cellæ virginales*; *Virgines celles*.

Contrary to these are whoores, *Prou.* 7. 12. now shee is in this corner, and now in that: therefore the Chaldies call an whoore *egredientem*, *niphcath hara*, *going abroad*, and a whoore the daughter of a whoore, [f] *egredientem filiam egredientis*, *a goer forth*, *the daughter of a goer forth*, Gen. 34. *Should he make our sister as a whoore? Targ. an sicut exeuntem foras.*

[f] *Targ. Sephar. Gualamoth.*

Paragr. XI. *Diatriba* 3.
Of their Divorce.

Canon. Confir. Mar. 10. 12. *Illust.*

THe man gaue the bill of divorce to the woman.

In their corrupter times, the woman gaue also the Bill of Diuorce to the man.

And if the woman put away her husband.

[t] In the time of *Herod* the great, his sister *Salome* gaue to her husband *Cristobarus*, the first bill of divorce. Amongst the Romans, it was vsuall for the women to giue their men the bill of divorce.

[u] By the Atticke law, they had two distinct names: if the man put away his wife, it was called ἀποπέμπειν, *to send her away*: but if the woman went from her husband, it was called ἀπολείπειν, *to leaue him*: the reason why the man was said ἀποπέμπειν, was, because he had the authoritie to cast her out, for the house was his: shee was sayd onely ἀπολείπειν, *to leaue him* and goe her waies out of the house, and also was said ἀπογράφεσθαι ἀπολείψιν, *Quando mittebant repudium viro*, *when she sent the diuorcement to the man*: and *actio diuortij*, *the act of divorcement*, vpon the mans part, was called δίκη ἀποπομπῆς, *the accusation of putting away.*

[t] *Scaliger in Euseb.*

[u] *Aristoph. in Nebulis.*

The Bill of divorce, was called *Sepher keritoth*, *scheda dimissionis*, *the Bill of letting goe*, and it was written after this

this sort.[x] *Tu N. Esto expulsa à me, & sis libera, & domina tui-ipsius, ad abeundum & nubendum omni viro cui vis; & nemo rejiciatur propter nomen meum: hic erit libellus repudij, et epistola dimissionis ruxta legem Mosis.* That is, *Thou N. goe away from me, and be free and Mistris of thy owne selfe, to goe to marry whome thou wilt, and let none be refused for my name; this shall be the bill of divorce, and the Epistle of putting away, according to the Law of Moses.*

[x] *Talmud. tertia sedar lib. 4. Gittim de divortijs.*

Christ obiects to the Iewes, *Mat.* 5.31. how they vsed to giue to their wiues the bill of divorce, hauing relation to their traditions in the *Talmud*, (for although the *Talmud* was not all gathered together till long after Christs death, yet it was taught in their Schooles long before: in *Sura*, *Neharda*, and *Pambeditha*, and they had severall Treatises of it.

Mat. 5.31. Our Saviour Christ saith, *He who puts away his wife, and marries another, commits adulterie*, and if she marry another, she commits adulterie. *Deut.* 24.4. *Hittameah*, is such a composition, that it implyeth both, *The defiling of her selfe and of her husband* who put her away.

Quest. What are we to thinke of this law of divorce? Answ. Christ saith it was permitted to the Iewes for the hardnesse of their hearts. *Solon* being asked, whether he had given the Athenians the best lawes or not? answered, the best that they could suffer. The wise Law-giver in policie, accommodates his lawes to the constitution of the people, as the shooe-maker makes the shooe for the crooked foot. The wise men amongst the Iewes, approved never this divorce. *Ben Sirah* being asked by one, who had a great shrew to his wife, if he might divorce with her for that; answered, *Os quod cecidit in sorte tua rode illude, Be content with her and seeke not another.*

Canon. It was vsuall for the men among the Iewes to haue many wiues at once, but not for the woman to haue many husbands at once.

Obiect. 1 Tim. 5. 9. *If shee had beene the wife of one husband:* (the Apostle meanes not here, if a widdow marry againe) then it may seeme that she hath had more husbands at once?

Answ. There are two sortes of digamie: direct digamie, whē one hath two at once, this was never permitted to the woman: indirect digamie, when one being put away, they marry another; and in this sense, the woman may be said to haue moe husbands: by the Law of God shee might not divorce from her first husband; but it was permitted amongst the Iewes, & commanded amongst the Gentiles. *Iure humano, according to the Law of man,* she was the wife of the second husband: but *Iure divino, according to the Law of God,* of the first husband.

The polygamie of the Fathers seemes not to haue bin a mid-sinne, betwixt fornication and adulterie. *They* Hos. 4. 10. *shall commit adultery, and shall not increase,* This seemes to be spoken of polygamists and not of adulterers: for it was no punishment for adulterers to want children; but the polygamists of purpose, married many wiues, that they might multiply children. 2. This word *to commit adulterie,* is taken sometimes largely, as in the seauenth commandement: as well for fornication as for adulterie; so here it may be taken for polygamie also, although it be not properly adulterie: So incest is called fornication, 1 *Cor.* 5, *When a man lyes with his mother in law:* the lesser for the greater: so here, the greater includes the lesse.

Man doth something which agrees to him, *Ex natura generis,* as he is a liuing creature to beget. 2. he doth something which agrees to him, *Ex natura speciei,* as to beget a reasonable creature, this hee doth as a man. 3. he doth something as a faithfull man: marrying his wife he represents Christ, & she represents the Church. Although polygamie crosse not the two first ends, yet it directly crosses the third end, for as Christ hath but one wife

wife (his Church) so should the faithfull man haue but one wife.

PARAG. XII.
Of their feasts.

Canon. THe Iewes were more excessiue in their feasts, then the Heathen. *Iewes.*

Confir. *For all their tables are full of filthie vomiting, no place is cleane.* So, *Hosea* 7.5. Esay 28.8. See the Marginall note of the English Bible.

Illust. The Persians were very moderate in their feasts: they dranke in their first service onely water out of the river *Choaspis*; and in their next service wine. *When Assuerus was in his wine he sent for Vashti*: that is, when he was in his second seruice, and not when he was drunke, as it is commonly taken: for they had there οἰνωπτοι *inspectores vini, to looke vpon the wine*; who marked the guests at the feasts, and suffered none to force others to drinke: these were called also ὀφθαλμοι, *the eyes of the feast*. Esth. 1.10. Esth. 1.8. *Persians.*

The Babylonians in their feasts exceeded more: in their drunken feast[y] *Shaka*, all beastlinesse was committed; the seruants were Lords of misrule, all the time of this feast: at this feast *Baltasar* was killed. Ier. 25.26. *Babylonians.* y *Pullen. Miss. Scaliger in Euseb.*

Canon. The Iewes in their feasts, powred oyntment vpon their guests and kissed them.

Confir. *Let not oyntment be wanting to thy head.* *Dauid* describing a flatterer, points at these two; the kisses of a flatterer, *Et oleum peccatorum, and the oyle of sinners.* Eccles. 9.8. Luke 7.38. Exec. 23.41

Canon. They vsed in their feasts, to giue their flatterers a pastie baked with hony, *Subsannationum vstulata placenta, the baked pasties of scoffings*: So, *Psal.* 35.5. *with the false scoffers at cakes*, or banquets.

Illust. *Gnug*, is called a *pastie*, and *Gnugoth*, *flatterers*, because in their feasts they threw a *pastie* to these *parasites*: hence *Math.* 4. the Devill in the Syriacke is said, *ākal-kartha*, come.

comedere accusationes, to eate accusations, it should not be translated *Divulgare accusationes, to proclaime accusations*. The Greekes called these φιλοπλάκους, *lovers of pasties and parasites*: they had two sorts of them, the first *communis parasitus, the grosse parasite, &* σεμνοπαρασιτους, who did things with *a greate shew of honestie*: the Latines called them, *Amici mensales, board friends*.

Canon. At their feasts they burnt Incense for their guests to smell.

Confir. Exec. 24. 41 *And sattest vpon a costly bed, and a table prepared before it, wherevpon thou hast set mine incense and mine oyle.*

Illust. Cant. 1. 12. The Church alludes to this forme; *My spikenard sendeth forth the smell thereof.*

The times of their feasts were, first at the weyning of their children, as *Isaac*, and *Ismael*. 2. at the making of their covenants, as *Dauid*, and *Abner*, 2 *Sam*. 3. thirdly, to shew their glory, as *Salomon*, 1 *Kin*. 3. So, *Ashuerus*, *Est*. 1. 2. fourthly, vpō their birth dayes, as *Pharaoh*, *Gen*. 40. 20. and *Herod*, *Mark*. 6. 5. fiftly in the day of the coronation of their Kings. *Hos*. 7. 5. *This is the day of our King.*

Canon. They dranke their Wine in a trientall cuppe, containing halfe an English pint.

Confir. Psal. 116. 13. *I will take the cup of saluation, and call vpon the name of the Lord.*

Illust. [z] Therefore they say, he who drinkes all the cup at one draught, *Gulosus est, he is a glutton*: he who drinkes it at two, *Viuit secundum viam terræ*, that is, *as a ciuill man*: but he who drinkes it at three; *Est elato spiritu, he is proud.* *z Buxtorf. ex Betza Rabbino fol. 252. Gram. Chald.*

The Wine which they drunke (when it excelled) was described by two properties: first, *Cant*. 6. 9. *Loquitur in labijs dormientium, it speakes in the lippes of the sleepers*. 2. *Prou*. 23. *Itat per rectitudines, that is, agreeable for man*. So, *Cant*. 6. *Vinum ambulans in rectitudinibus, id est, conveniens homini: Wine going vpright, that is, agreeable to man.*

[a] This

Prov.9.5. Isa.5.22. [a] This Wine which they drunke when it was not mixed, it was called *Chamra chaija*, ἄκρατον, *vinũ vivum, quicke wine*: when it was mixed, it was called *Chamre marta, vinum dilutum, setled wine*: when it was mixed with spices, it was *Mishah, mistum, mixt.*

a *Avenæ. Lexicon Hebraic.*

Canon. They vsed to coole their wine with snow out of Libanus.

Confir. *As the cold of snow in the time of harvest.*

Prov.25.13 They had their taster, who tasted their Wine, the Greekes called him προγεῦστης, *the taster*; and ἀρχιτρίκλινος, *the chiefe of the feast*: in the Arabicke, he is called *Caput discubitus, principall for the sitting*: & the Latines called them, *Modiperatores, who set downe lawes for their drinking*: the Hebrewes say, **Vinum est domini, sed bonitas est pincernæ, the wine is the masters, but the goodnesse the drawers.*

* *Talm. lib. Chag.*

Canon. Their common suppers were of herbes.

Confir. *Better is a Supper of hearbes.*

Prov.17.15 This *Plautus* called *Cœnam terrestrem, an earthly supper.*

Illust. They were not great eaters of flesh: therefore he was counted a glutton amongst them, who eate *tarthemar*

Deut.21.18. *earnis, a pound of flesh*: and dranke *logum vini a quart of wine*; the Latines called this common fare, *mensa necessaria, a necessary board*: [c] The Fathers before the flood, liued vpon hearbes, but after, they will haue garlicke, leekes, fish, cucumbers: nature is content with little, but grace with lesse.

b *Vide Munsteri Lexicon Chaldaicum.*

c *Var. de re Rust.*

Canon. They had but two meales in the day, their dinner and their supper: their dinner was short, but their supper continued longer time, and then they made their greatest cheere.

Hence it is called *a supper* and *a greate supper* in the Scripture. The Greekes exceeded more: first, they had

Luk.14.16. their ἀκρατισμα, or *breake-fast*. 2. their ἄριστον, or *dinner*. 3. they had their ἑσπέρισμα or *beauer*. 4. δεῖπνον, *their supper*. 5. δεῖπνον ἀπολύτικον, *their dimissorie supper*.

PARAG. XII. *Diatriba* 1.

Of the forme of their Tables.

Canon. THeir Tables were round, like the forme of an halfe Moone.

Confir. Pſal.128.3. *Cant.* 1.12. *In diſcubitu ſuo circulari, at his round table.* So, *Thy children ſhall be like Olive plants round about thy Table.*

Canon. They ſate in beds round about the table, three in a bed, and ſometimes foure.

Confir. Exec.23.41 *Thou ſateſt gloriouſly vpon a bed, and the Table was couered before it.*

Illuſt. They had three ſorts of beds. 1. their ſleeping beds. 2. Their dining beds, in which after meate, they vſed to reſt themſelues, 2 *Sam.*4.5. *Et ipſe cubabat cubitum meridiei, who ſlept on a bed at noone*; the Greekes called them ἀμβήματα *reſting beds*, παρὰ τὸ βρίζειν, *ſomnum leuem capere, to take a ſoft ſleepe*: βρίζειν μετὰ τὴν βορὰν κεῖσθαι. *poſt cibum ſumptum recidere*, this we call a *nappe*: ſometimes they call this reſt ἐνδιαίζειν, *a prandio interquieſcere, to reſt after dinner*, therefore *prandium, a dinner*, was called ἔνδιον. *tempus meridianum, the noone time.* 3. Their ſicke beds, called γραββατα, ἀπὸ τῶν κρεμᾶν βάσεις, becauſe their feete hung downe when they were carried in thoſe beds.

d Their Chambers were called τρικλίνια, becauſe there were *three beds* in one houſe, ſometimes τετρακλίνια, becauſe *foure beds* were in the houſe, ſometimes ἑπτακλίνια, *ſeaven beds*, ſometimes εἰκοσικλίνια, *twentie beds.* d *Calius.*

Their beds were likewiſe called τρικλίνια, becauſe they vſed to ſit *three in a bed*, and ſometimes foure, as *Horat*: e *Horat. lib. Epiſt.*

e *Sæpe tribus lectis videas cœnare quaternos.*

That is;

Foure on three beds, you oft ſhall feaſted ſee:

Canon. They waſhed their feete before they entred into their beds, leaſt they ſhould defile them.

The

Confir. *The woman stood behinde him, and began to wash his feete.*

Luk.7.38. The Hebrewes haue a saying. *Prepara te in vestibulo, vt possis ingredi triclinium, prepare thy selfe in the entrie, that thou mayst goe into the bed*: and the Greekes had their ποδονιπτρους *their feete washers.* All the time that they sate in the beds at dinner or supper, they sate bare-footed, and he who rose from the table, called for his shooes.

Illust. [f] *Et soleas poscit, he asked his sandals.*

f Horat. lib. Epist.

After they had washed their feet, they vsed to anoynt them, *Luk.*7.36. this was physicall for the stopping of the pores which were open then.

Canon. When they did sit at meate, he who was best beloued,

Confir. leaned in the bosome of the master of the feast.

Iohn.13. *Iohn the beloued Disciple, who leaned in the bosome of Christ.*

Illust. From this custome, is that speech borrowed, to be in

Luk.16.22. *Abrahams bosome*, to signifie the familiaritie and societie which the Saints of God, shall haue with the Father of the faithfull in heaven: as also to signifie the vnitie of essence, betwixt the Father and the Sonne. The Apostle saith, *He came out of the bosome of the Father.*

This kinde of sitting, is called by the Chaldie Paraphrast, *Hashibboth shemol, discubitus sinister*, because they *leaned vpon their left elbow*: then their right arme was vnder their beloueds necke, when they did not eate: but when they leaned vpon their right elbow, it was

Cant.2. called *discubitus dexter, the leaning on the right elbow*: then their left arme was vnder their beloueds necke.

At the first, they sate straite vp at meate as we doe, *Gen.*27.19. but in *Salomons* dayes, and *Amos* time, they lay in beds: [g] *Homer* describes the Greekes sitting, and not leaning at their banquets.

g Homer Iliad.

Marke the difference betwixt these three: *Portari in sinu, recumbere in sinu, cubare in sinu: To be borne in the bosome, to leane in the bosome, to lye in the bosome. Portari in sinu* is of Infants: *Numb.* 11.12. *Can I carry all these as Infants*

fants in my bosome? Cubare in sinu, est vxoris, Mich. 7.5. From her that lyes in thy bosome. Recumbere in sinu, est dilecti, Iohn 13. The beloued Disciple, who leaned in the bosome of Christ.

Canon. When they sate at meate, their feete lay out behind them.

Confir. Luke 7. *When Christ was at Table, Marie stood at his feete*: because his feete lay out when he sate at Table.

PARAGR. XIII.
Of their Apparell.

Canon. THe fashion of their apparell changed as necessitie vrged.

Illust. Exod. 12. When they were in Egypt their cloathes were long, reaching to their feete: therefore when they went out of Egypt, they were bidden, *Gird vp your loynes.*

When they trauailed in the wildernesse, their cloathes reached to their mid-legge: therefore the Priests when they went vp vpon the Altar, they are bid put linnen breeches vpon them, least their nakednesse should be seene, because then their cloathes were short, fit for their trauelling in the wildernesse. The Greekes called this short coate fit for trauelling ὁδοιπορικὸς *vittoria vestis, cloathes meete for going.*

When they came to Canaan, their cloathes reached to their feete againe. *Revel.* 1.13. *I saw him with* ποδήρεις, *cloathes reaching to his feete*: Such were the Persians statelyest garments. *Esther.* 6.10. *Festina, cape* κρηπεδόνα, *take thy mantle, id est,* κρεμάμενον εἰς τὸν πόδον, *dependens ad pedes, Thy mantle hanging downe to thy feete.*

God instituted apparell for necessity, to cover nakednesse. 2. for commoditie, short or long, to further them in their iourney. 3. to distinguish sexes. Deut. 22.5. *A man must not put vpon him womans apparell.* 4. to distinguish callings,

as

as the noble from the baſer: but the divill hath found out a fiſt ſort, to be an inticement to filthineſſe and vncleanneſſe. *Prou.7.* 10. *And ſhee came forth in a whoores apparell.* There is ſome ſort of apparell, which becomes not any honeſt woman, therefore the Heathen had, [h] γυμαικοσμης *mulierum inſpectores, qui mulierum cultui praerant*, the beholders of women, that were over-ſeers of womens arrayment.

h *Sigonius. lib. 4.*

Canon. Their cloathes had a wide boſome.

Confir. *It ſhall be rendred into thy boſome abundantly.* Eſay 65. 7.

They had divers ſortes of apparrell.

Canon *He who hath two coats, let him part with him that hath none.*

Confir. Luke 3. 11. [i] At the firſt, man had but one coate, but afterward they vſed two: their vpper coate, and their inward: their vpper coate the Hebrewes called *Megnil, ſuperior, the vpper coate*, Greekes ἱματιον, *a cloake*, and the Latines, *togavel pallium, a gowne or a cloake*, the inward they called χιτων or *tunica a coate*; Chriſt had theſe two ſorts of coates, his inward coate was woven; vpon which the ſouldiers caſt the lots: and his vpper coate was made of foure parts, which the ſouldiers parted.

i *Cauſab. cont. Baron.*

Illuſt. Mat. 27. 35

Canon. The colours of their cloathes were diverſe.

Illuſt. The cloathes of the nobler ſort were white. *Eccleſ.9.* 17. *Let thy cloathes be white. Iam.* 2. 2. [k] Therfore Church men were forbidden to weare white, as fit onely for the nobles: for this cauſe it was, that the nobles were called *Chorim, candidi, white:* and the Greekes from them ἡρος, Noble, and the Dutch *Her, Lord*: theſe cloathes they vſed to ſcoure often: hence, ſo often ye ſhall reade, mention made of the Fullers in the Scripture: *whiter then the Fuller could make.*

k *Hierom. ad Iouinianum.*

1 King. 21. 8.

Mark. 9. 3.

Note. Marke the ſparingneſſe of the ancient Nobilitie, who vſed to ſhew the ſelfe ſame cloathes often, & to weare them: but now every day they muſt change a ſute. *Luke* 16. 19. ἐνδιδύσκομαι, *frequentativum*, whereby is ſignified

the pride of the rich glutton, who was daily richly apparelled.

Lament.4. Luke 16. *Canon.* Sometimes they wore ſcarlet: and ſometimes purple.

Confir. The Kings children were cloathed in coates of divers colours.

2 Sam.13. 18. *Illuſt.* The Babylonians exceeded in pride: they wore garments of divers colours, who were not the Kings children. *Ioſuah* 7. 21. *Addereth Siner, a Babyloniſh garment* the 70. tranſlates it *a garment of divers colours.* So, *they of Tyre commonly wore Crownes,* which belongs onely to Kings.

Ezech. 28. 13. *Canon.* The baſer ſort of cloathes were ſoyled blacke.

Confir. *Non ſtabit cum obſcuris: He ſhall not ſtand with the baſe.*

Prou.22. The Prophets wore a hayrie Gowne.

Canon. For this, *Elias* is called *a hayrie man*: and *Iohn* the *Baptiſt* following him, *was cloathed in Camels hayre.*

Confir. The falſe Prophets, when they would deceiue the people, put vpon them a hayrie gowne. *Zach.* 13. And

2 King.1. Math.3.4. Mat.7.15. Chriſt bids, beware of thoſe, *who come cloathed in ſheepe skinnes, but inwardly they are ravening Wolues.*

Canon. They had broad girdles, in which they carryed their money, called *Zona.* Hence[1] *Perdere Zonam,* amongſt the Latines, is *to looſe credite,* as *Solvere Zonam,* was *to looſe their chaſtitie, Quia nuptiarem die ſolvebatur Zona: becauſe the day of marriage, their girdles was looſed.*

[1] *Alex. ab Alex.*

Paragr. XIIII.
Of their Warres.

Canon. They had Gods commandement or approbation for their warres.

Illuſt. Exod.24. They had two ſorts of warres, *Milchamoth mitzba, bella præcepti, Warres by command,* God out of his owne mouth, commanded to make warre againſt them. Their other warres were *Milchamoth charaſoth, bella ſpontanea voluntary*

voluntary warres, they had an approbation of God to these warres, when they had iust cause: as for defence, for correction, for recovery; not for crueltie, or desire of revenge. Last, when they vsed moderation in their victories. The Israelites were too cruell against the Beniamites, *Excessit medicina modum*, the Physicke exceeded measure.

Canon. Before they were to besiege any citie, they were to offer them conditions of peace.

Illust. Iosu. 11. This was to be vnderstood, as well of the seaven Nations, as of other people: none of the Nations tooke peace with Israel, but the Chiuæans, and the Gibeonites: the rest were all slaine, because the Lord hardened their heartes, els they had received the conditions of peace.

Quest. What was the reason then, why the Gibeonites by craft sought peace, faining themselues to be people come from a farre countery? *Maymonides* answers, that [m] the Gibeonites at first refused the conditions of peace with the rest; therefore the Israelites concluded, according to Gods direction to roote them out: they vnderstanding that this sentence was given out against them, sought by craft now to enter in league with the people of God.

m *Maymoni*

Deut. 7. The seaven nations, if they refused peace; men, wife, and chidren were to be destroyed, but other nations who refused, the males onely were to be killed. When they went to warre, they had *Meshiah milchamah, vnctum belli*, who stirred vp the souldiers to courage. *Deut.* 20.

Canon. The souldiers were armed, when they went to warre.

Illust. They had a broad girdle, wherewith they girded their vpper and neather armour, and it was a great safeguard to the souldiers: therefore *Iob* 39. 3. saith, *Gird vp thy loynes like a man*: speaking to *Iob* as a souldier: the Apostle alludes to this, calling it *the girdle of vertue*. [n] Amongst

[g] Sam. 20. Ephe. 6. 14.

the Macedonians, they who had not killed an enemy, were not girded with a ſouldiers girdle, but in diſgrace with an halter, and they were called *diſtincti*.

Their arrowes were dipped in the poyſon of Serpents, which burnt the fleſh of thoſe in whom they were ſhot: Fphe.6.16. the Apoſtle alludes to this: *the fierie dartes of the wicked*: becauſe they burnt thoſe whom he ſhootes them at, as fire. Pſ.1.68. Their arrowes were of reedes, *frange turbam arundineam*. So the Latines, *perque ilia venit arundo*: *The dart came thorow my entrals*.

They had a ſhort ſword or cutleſſe, called *Segur*, *acinacis*. *Pſal.* 35.3. *Bring forth the ſpeare. Veſegar, the ſword*: it ſhould not be tranſlated, *and ſtop vp the way*.

When they fought, they fought ſometimes on horſe-backe, the Greekes called him *Monippos*. *Pro.6. Povertie comes like an armed man, vir elipei*. So they called their horſe men, μονίπποι, who were ſent armed with a target and a ſpeare ſwifter then a footman: theſe the Latines called *Veredarius*.

Sometimes they fought in Chariots. 1 *King*. 20.14. *Quis neſſet currus ad bellum, who ſhall order the battell*. So, *Ierem*. 46.4. *Exod*. 14.6. Theſe chariots were called by the Greekes δύφοροι, becauſe it *held two*; the wagoner *auriga*; and he who fought, called παραβάτης.

Parag. XIIII. *Diatriba* 1.
Of the forme of their Campe.

Canon. Illuſt. THey had two ſortes of Incamping.

They had one of their civill warres, another when they pitched about the Arke.

When they pitched their civill campe, their campe was round *Eſay* 23. *Sedet Rex in pilata acie, the King ſits in his round campe*. So, *Iob* 15. 24. And they ſet their baggage round about the campe, to ſaue them from the incurſion

incurſion of the enemie, and the King ſate in the midſt, 1 *Sam.*17.20. becauſe the campe was round, therefore it was called *Pilata acies.*

When they pitched about the Arke, their campe was foure ſquare: three tribes before, three tribes behind, three vpon the ſouth and three vpon the North.

Iohn in the *Revel.* 21.12. makes an alluſion to ſundry thinges in the tabernacle, and the tents about it: firſt it was called the Lordes campe, ſo is Ieruſalem. 2. it was foure ſquare, ſo is the Citie of God. 3. there are three
Numb.2. tribes vpon euery quarter, ſo Ieruſalem hath three gates vpon the Eaſt, Weſt, South, and North. 4. As betwixt the ſanctuarie and the tribes, there came foure companies *Moſes* and *Aaron*, and the Prieſts vpon the Eaſt, the Cohathites vpon the South, the Gerſhonites vpon the Weſt, and the Merarites vpon the North, to watch the holy place: ſo betwixt Gods throne, and the 24. elders compaſſing it, there were foure liuing creatures full of eyes. *Revel.* 4. 6. 10. Laſt, as no vncleane thing might come within the campe, *Numb.* 12. 3. nor within the
Pſal.118. 19. Temple, therefore the gates of it are called *the gates of iuſtice*: So no vncleane thing may enter within the campe of God, *Revel.* 21.

God was a ſpeciall protector of them in their marching.

Eſay 51.11. *I will goe before you, and gather you in.* This is a ſpeech borrowed from Gods ſaving of them, when they marched. When they marched, the cloud went before them, and *Dan called the gathering Hoſt*, came behind, to ſaue the weake, and the taile of the Hoſt: God is that good ſhepheard, who will looſe none of his ſheepe.

Pſal.80. *Stirre vp thy ſtrength before Beniamin, Ephraim, and Manaſſes:* when the Arke marched, *Beniamin* was behind the Arke with theſe two tribes; the Arke was called

led the ſtrength of God, 2 *Chron.* 6.41. he meanes then, that God would ſhew his ſtrength when the Arke remooued.

So long as *Moſes* liued, the cloud went before in the wilderneſſe, and two of the tribes went before the Arke; but when *Moſes* was dead, the cloud vaniſhed, and *Ieſuah* got the conducting of the people, and the Arke went before them into Canaan.

Doctrine. When *Moſes* and the cloud of the ceremonies euaniſhed, then Ieſus takes the leading, who is our Arke, and brings his people to Canaan.

Canon. They vſed ſtratagems in their warre.

Confir. *Gedeon vſed pitchers with lampes in them*, Iudg. 7. 16.

Illuſt. 2 *Cor.* 4,7. The Apoſtle ſeemes to allude to this place, where he ſaith, *We haue this treaſure (or light) in earthen veſſels.*

2 Cor. 4.

Paragr. XIIII. *Diatriba* 2.
Of their Colours or Enſignes.

Canon. THey carryed in their Colours, ſome ſignificatiue ſigne.

Illuſt. [n] *Iudah* carryed a Lyon in his Standard, *Ephraim* an Oxe, *Dan* a Serpent, *Nepthalim* an Hind, & they ſay, *Reuben* carried the picture of a Man, becauſe he found out the Mandrakes (which *Columella* calles *ſemi-hominem*) which are not vnlike to a man. Theſe were to repreſent *Iacobs* bleſſings to his children.

n *Druſius in Pentat.*

So the Angels, *Ezech.* 1. appeare with the face of a Man, of a Lyon, of an Eagle, and of an Oxe: they appeare in the likeneſſe of a man, becauſe of all viſible creatures, he is the moſt vnderſtanding: in the likeneſſe of a Lyon, becauſe of all viſible creatures, he is moſt couragious; in the likeneſſe of an Eagle, becauſe he is moſt ſwift; in the likeneſſe of an Oxe, *propter obſequium*, for

for obedience, because he is most obedient.

An Angell then, is a most vnderstanding, strong, swift, and obedient creature, pitching about the Saints to defend them.

In the Host of Israel, one carries the likenesse of a man, another of a lyon, another of an oxe, another of a serpent, another of an asse, another of a wolfe: here are some excellent creatures, as the man, and the Lyon; but some are bad, as the Serpent, Asse, Wolfe. The Angels carrie in their colours onely, the most excellent creatures, but *Daniel* when he describes the colours of the persecutors of the Church, the beasts there are more fierce and cruell; one like a Beare having three ribbes in his mouth betweene his teeth: another like a Leopard, which had foure heads: another fearefull and terrible, which had great yron teeth, vnlike vnto the Beasts before.

Dan.7.6.7.

Doctrine. The visible Church is a midd'st betwixt the triumphant, and the wicked world persecuting the Church, they are neither the best nor the worst, but a middle sort betwixt the two.

Canon. The Assyrians gaue in their colours a Doue.

Confir. *Ierem.*50.16. *Fly from the face of the Doue*; that is, from the Assyrians.

Illust. o The Syrians fained, that *Semiramis*, the daughter of *Belochus*, was hatcht of an egge, and nourished by the Doues; therefore she prooving a worthy Princesse, p they gaue the Doue in their colours, and they called the Doue *Semiramis*: her proper name was first *Atossa*, then she was called *Semiramis*.

o *Scalig. in Eusseb.*

p *See Ovid. Metamorph.* 4.

Canon. When the Scriptures make mention of these Poeticall fictions, it allowes not the fable, but speakes of it as of a thing receiued among the Heathen.

Illust. The Poets faine, when *Neptunes* sonne was cutting vine-branches, that *Venus* came and tooke his Axe from him;

him; and hanging it vp vpon one of the branches of the vine-tree, it fell from the vine-branch, and killed *Neptunes* ſonne; vpon this, there fell out a great ſtrife, betwixt *Venus* & *Neptune*. They went to Athens to *Mars*, there to be iudged: *Mars* ſitting vpon a Rocke iudged them.

Therefore it was called, ἀρειοπαγὸς, from Ἄρεως, *Mars*, and πάγος, a Rocke. *Acts*. 17. 19. When the Apoſtle makes mention of this ſtreete, he iuſtifies not this fable, but ſpeakes of the name receiued in vſe. So *Dorceta* changed into a fiſh, the *Syrians* worſhiped her as a God, & the *Philiſtims* their *Dagon*: here the ſcripture approues not the fable. So concerning the *Pythoniſſe*, the Scripture approues not the fable, that *Apollo* killed the Serpent, and therefore he was called *Pythius*. So *Caſtor* and *Pollux*, *Orion*, and *Tartarus*.

g Scalig. in Euſeb.

1 Sam. 5. 2.

Act. 16. 16.

Act. 28. 11. Iob 9. 9. 2 Pet. 2. 4. *Doctrine.*

The Romanes had in their Banners, an Eagle, a Wolfe, a Minotaure, a Horſe, and a Boare; but *Caius Marius* reiected them all, but the Eagle; and *Conſtantine* the Great, cauſed to put in his colours the ſigne of the Croſſe, or rather the two firſt letters of Chriſts name, χ and ρ.

The Iſraelites truſting too much to the Arke, the Troians to their *Palladium*, the Aſiatickes to their *Peſſinuntium*, The Romanes to their *Ancilia*, and the Chriſtians to the *Croſſe*, were often over-throwne.

מכ"בי *Teſſera Iudaeſamiliae haſmonaeorum.*

Exod. 15. 11. The Iewes carried this *Motto* or *Diton* in their Armes, *Mi camocha Iehova ben Elohim, quis ſicut tu inter Deos, who is like thee amongſt the Gods?* and they writ it, *per notoricon*, or abbreviation, the firſt letter of every word onely, which they called *mackbe*, and afterward *macabe*.

PARAG.

Parag. XV.
Of their Burialls.

Canon. IN their Burials they vsed sundry ceremonies of *comelinesse*

Illust. 1.[r] They shut the eyes, and the mouth of the dead. 2. they stopt the nostrils, and all the passages, out of the which there came any excrements. 3. they embalmed the bodies of the nobler sort. 4. they winded them in some cloath of linnen, but expressely forbad to wind them in silke. 5. they covered their face with a Napkin.

[r] *Maymonides Tractatu de Luctu, cap. 4.*

Doctrine. Ffa. 2. 22. 1. *Cor.* 15. *The bodie is sowne a naturall bodie*: therefore they stopped the passages of breath, & the nostrils, then they remembred that saying of *Esay*, *Cease from man, whose breath is in his nostrils.*

2. *It is sowne a weake bodie*: therefore the vncircumcised, (who bury their armour with them in the graue, *Ezech.* 32. 27. as though they would carry their strength to the graue with them) did foolishly, for there is no more strength in the bodie.

3. *It is sowne a corruptible bodie*: therefore they stop all the passages out of the which corruption comes.

Against this corruption, they vsed *embalming*, to strengthen themselues in hope of the resurrection; The Hebrewes call this *Chanat*, and the Greekes ἐνταφιάζειν: it differed from the putting of the corps in the graue; for it was a preparatiue to it, and great men who wanted it, were said to be vnburied. This was called the buriall of an Asse, to be put into the ground without any honour. *Ierem.* 22. 19. So *Iehoiakim* was buried.

Marke the difference betwixt *condere* and *condire*, the Greekes called *condire*, ταριχεύειν, properly of *great men*.

[f] The Heathen had their *Novendinalia*, when the corpes lay aboue the ground the space of nine dayes. 2. Where the bodie was imbalmed, it was called *fumus*.

[f] *Coniectan. Scaligerà in Varr.*

3. where it was burnt, it was called *Vstrina*, 4. when it was buried, it was called *humatum*. 5. the place where it was buried was called *sepulchrum*, or *tymbus*.

Gen. 50. The Egyptians spent fortie dayes in embalming *Ioseph*, and thirtie dayes in mourning, which being ioyned together make vp seaventie dayes: [t] private persons, they lamented them but 7 dayes, *Syracides* 22. 23. but publike persons they lamented them thirtie dayes. *Deut.* 34. 8. they lamented *Moses* thirty dayes.

[t] *Iosephus de bello Iudaico. lib.* 3. 15.

Ier. 34. 5. They burnt sweet odors at the buriall of great men.

Doctrine. The clearer the Doctrine of the Resurrection is, the fewer of these ceremonies should be vsed in buriall; they onely washed the body of *Tabitha*, and laid it in an vpper Chamber, and the Apostle seemes to allude to this sort of washing, when he sayes, *What shall they do then, who are baptized for the dead.*

Act. 9. 36. 37.

2 Cor. 15.

4. The bodie is sowne a shamefull bodie, therefore they ordaine that it shall bee couered with linnen onely, that the poorer sort may reach to it; and not in silke: Christ was buried in linnen onely.

Ioh. 11. 44. Luk. 24. 12. They couer the face with a Napkin, as ye may see in *Christ* and *Lazarus*.

Doctrine. Man after his fall, his body was couered, but because there remained some sparkles of the image of *God* in his face, the face is vncovered: but after death they couer the face also; to let vs see then, that all the glory is gone. *Cyrus* ordained, that after death no man should be suffered to see his naked body.

Sometimes in great plagues they burnt the flesh, and buried the bones, *Amos* 6. 10. See, 2 *Sam.* the last.

PARAG.

Paragr. XV. *Distribat* 1.
The place of their Burialls.

Canon. THey buried them without the Cities.

Confir. The widdow of *Naim* her ſonne, was caried out of the Citie to be buried. So the *Levites* buried without in all their fieldes, and the poſſeſſed remained alwayes amongſt the tombes.

Luk. 7. 12. Luk. 8.

Canon. The faithfull were buried by themſelues.

Confir. Hence came this phraſe, *to be gathered to their Fathers.*

Gen. 25. 8. Therefore *Kiriath-arbang*, was called the Citie of foure, becauſe foure were buried there, *Abraham*, *Iſaac*, *Iacob*, and *Ioſeph*.

Gen. 23. 2.

Illuſt. *Pſal 26, 9. Gather me not with the wicked*; as the bodies of the faithfull were laid together, ſo are their ſoules gathered together, this is called *ligatura viventium*, *the bond of the liuing*: *The ſoule of my Lord ſhall be knit in the bundle of life. 1. Sam. 25. But the ſoule of my Lords enemies ſhall be in a ſling*: the firſt is called, *Apotheca viventium*, the cheſt of the liuing: the other is a ſling in the which the ſoules of the wicked never take reſt, but are toſſed about continually, whereas the ſoules of the faithfull reſt vnder the throne of God.

This was the chiefe reaſon why the rich men in Rome, refuſed *legem agrariam*, *the parting of Lands*, becauſe they thought it a godleſſe thing, that the Monuments of their forefathers ſhould be ſold to others. And thoſe who ſold their lands amongſt them, reſerved alwayes this priviledge, that they might haue place to be buried with their fathers; and although they ſold their inheritances, yet they ſold never their place of buriall. The Greekes called thoſe who were not buried with their fathers, ἀποταφοὶ, *out-buried*. u *Appian.* *Pompon.*

They wrote vpon their buriall, this *Diton: Sit anima eius in faſciculo vitæ, cum cæteris iuſtis, Amen, Amen, Selah.*

Let his life be in the bundle of life, with the reſt of the iuſt, So be it, ſo be it, I wiſh.

Canon. Their ſtrangers they buried apart by themſelues, in the common field.

Confir. Acts 1. 18. *This man purchaſed a field with the reward of iniquitie.*

Illuſt. They might not make a league offenſiue and defenſiue with the Heathen: ſecondly, they might not marry with them: thirdly, they might not bury with them, as hoping for a better Reſurrection: they waited for *teschaja, the riſing to life*, the wicked onely for *tekuma, a ſimple riſing*; they for ἀναβίωσιν, *a life againe*, the wicked onely for ἀνάστασιν, *an vp-ſtanding*. The Syriacke calls the reſurrection *nuchamah, dies conſolationis, the day of conſolation.*

After they buried the corps, they ſpake ſomething of the juſtice of God, and of mans ſinne which merites death, and they prayed God in juſtice to remember mercie: then they gaue a cup of conſolation to the ſad hearted.

They vſed in their Burials to haue mourning women, *Amos*, 5. 16. *Peritos lamenti Siticines, skilfull in mourning, Qui apud Sitos, (id eſt, ſepulchro conditos,) canere ſolebant, that vſed to ſing beſide the tombes*: they were called *Præfica*, alſo. x *Varro de Ling. Latin*

They vſed in the buriall of children, to play vpon ſmall Whiſtles, but in the Buriall of elders of age, to ſound Trumpets.

y *Perſius.*

y *Tibia cui teneros ſuctum deducere manes,*
Lege Phrygum mœſta.

That is;

Whoſe vſe it was with muſicke to conuay,
The tender ſoules, the Phrygian mourneſull way.

z *Iubet*

[z] *Iubet, inquit, religio, vt maioribus mortuis tuba, minoribus tibia caneretur*: that is, *Religion commands, our elders being dead, that we should blow a Trumpet, but when the yonger are dead, onely a Whistle.*

[z] *Anton. Nebress de Voc. Nov. Test.*

Hence. *Matth*, 9.23. When *Iairus* his little daughter was dead, Christ thrust out the Minstrels which played at her death.

Paragr. XV. *Diatriba* 3.
How they called the place of Buriall.

THey called their Buriall, for the indurance of it, *Domus seculi sui, Ecclesiastes* 12.5.

1. The bodie is *Domus pernoctationis, a lodging house*: the graue is, *Domus seculi, the house of age*, because we rest long in it: the heaven is, *Domus aeternitatis, the house of eternitie.* Therefore the Egyptians built their graues very stately, and sumptuously: they called them *domus aeternas, eternall houses*: their houses they built them but slightly, and were called *diuorsoria, Innes.*

2. *Psal.* 146.4. They call the graue, *mans owne earth.* He hath little right to any thing which he hath here, because he is but a stranger. *Iudas went to his owne place, Acts* 1.25. Hell is a proper place of the wicked, as the Heaven is the proper place of the children of God.

3. Thirdly, they call it, *Beth Chaïm, Domus viventium, the house of the liuing*, because they are giuen to the Lord there, and their bodies are resting in their chambers. Esa.26.20. 1 Cor.15. Therefore the Germanes call the Church-yard *Godsacker*, because the bodies are sowne there, to be raised againe.

Thus farre haue we spoken concerning the fiue principall externall meanes to come by the sense of the Scriptnre.

THE SECOND BOOKE.

CHAP. I.

Of the Senſe of the Scriptures.

HAving now attained the meanes to come by the Senſe of the *Scripture* : Wee come to the Senſe of the Scripture it ſelfe, which is either *ſimple* or *compound*.

Compound, is not taken here to make two Senſes out of one ſcripture (for that were contradictory:) but onely it ſhewes the diverſe wayes how the ſeverall parts of a Scripture haue beene fulfilled, either literally or figuratiuely.

Some hold, that in a ſimple ſpeech there cannot be two ſenſes: but theſe diſtinguiſh onely betwixt the ſignification of the words, and the ſignification of the matter.

Canon. A Simple ſenſe, is that ſenſe, which agrees to one onely, and hath but one part (to wit, the literall ſenſe) to make vp one ſenſe.

Thou

1 Pſal. 16.10 Act.2.27.

Thou wilt not leaue my ſoule in graue; neither ſuffer thy holy one to ſee curruption: this Scripture hath but one ſimple ſenſe, for it agrees onely to Chriſt, and no waies to *Dauid*.

2. Heb. 1.8.

I will eſtabliſh his Throne for ever: this canno wayes be applyed to *Dauid* or *Salomon*, therefore it is a ſimple ſenſe.

3. Heb. 10.5. Pſal.40.6.7

Sacrifices and Oblations thou wouldeſt not haue: this no wayes can agree to *Dauid*; for he was bound to ſacrifice; therefore onely to Chriſt:

Canon.

A compound ſenſe, is that whereof there are two parts, literall and figuratiue, to make vp one ſenſe, which is fulfilled two manner of wayes, *Hiſtoricè* and *Prophetice* in the type, and literally in the thing ſignified.

1. Hoſ.11.1. Math.2.15

I called my Sonne out of Ægypt: this Scripture is true both of the Iewes and Chriſt, and it was fulfilled literally in them both.

2. Eſay 8.18. Heb.2.13.

Here am I, and the Children whome thou haſt giuen me: in the *Hebrewes* it is applyed to Chriſt & his Children; but firſt to *Eſay* and his Schollers.

3. Exo. 12.46 Ioh.19.36.

A bone of it ſhall not be broken: it was literally fulfilled in the Paſchall Lambe, and alſo in Chriſt.

Canon.

Sometimes the compound ſenſe is typically fulfilled in the Type, and literally in the thing ſignified.

1. Pſal.22.18. Mat.27.35

They caſt lots vpon my garments: it was literally fulfilled in Chriſt; but typically in *Dauid*, (that is) they parted his honour and dignitie, as if they were caſting lots vpon them.

2 Pſal.69.22. Mat.27.34

They gaue me gall in my drinke: it was literally fulfilled in Chriſt; but figuratiuely in *Dauid*: (that is) they vexed him, as if they had put gall in his drinke.

Canon.

Sometimes it is literally fulfilled in the Type, and figuratiuely in the thing ſignified.

Pſal.2.9. 2 Sam.12. 31.

Thou wilt bruiſe them with a Scepter of Iron: it was figuratiuely fulfilled by Chriſt, and literally by *Dauid*, who

who bruſed the Ammonites with flailes of Iron.

Canon. Sometimes it is figuratiuely fulfilled in both.

He who eates bread with me, lifts his heele againſt me: this is meant of *Achitophel* and *Iudas*.

Canon. A ſenſe againe, is either Hiſtoricall or Allegoricall.

An Hiſtoricall ſenſe, is that ſenſe which the words afford, either proper or figuratiue.

Canon. It is a dangerous thing, when the words are properly to be taken, for to take them figuratiuely, or contra.

1. Mal 4.5. | Mat. 17.12 *Behold Elias ſhall firſt come.* The Iewes expound the words properly of *Elias Tubites*, when the Prophet meant them figuratiuely of *Iohn*, who came with the gifts of *Elias*. Iewes.

2 Mat. 16.5. *Beware of the Leaven of the Phariſees*: The Diſciples tooke it properly, when Chriſt meant figuratiuely of their Doctrine. Diſciples.

3. Ioh. 3.3. *Vnleſſe a man be borne againe, hee cannot enter into the Kingdome of God*: that which Chriſt meant figuratiuely of Regeneration, *Nicodemus* takes it literally. Naturall.

4. Mat. 3. 11. *Vnleſſe a man be baptized with fire and the holy Ghoſt, he cannot enter into the Kingdome of God*: that which *Iohn* meanes figuratiuely, the *Abyſſeni* take literally; when they Baptize their children, they powre water vpon them, and marke them with an hot Iron, as we doe our Lambs. *Abyſſeni.*

5. Mat. 19.12 *Some haue gelded themſelues for the Kingdome of God*: which words *Origen* taking literally, gelded himſelfe: whereas he expounded almoſt all the reſt of the Scriptures figuratiuely. *Origen.*

This is my body: The Papiſts take the words literally, when they ſhould be figuratiuely taken. Papiſts.

Canon. The literall ſenſe is then to be left, when it is contrary to modeſtie, pietie, or good manners.

1. Eſay 20. 2. *Contrary to modeſty. Eſay* is bidden *goe naked*; theſe words wee cannot expound them literally, becauſe it

were contrary to modestie for him to goe naked; then he went *naked*, that is, he wanted his Propheticall garment: So *Saul* was naked, (that is) he wanted his Military coate; so the young man fled naked, (that is) wanting his vpper garment. *Esay* was but naked in this sense.

1 Sam. 19. Marke 15.

2. *Contrary to Pietie. To cut off the right hand, and pull out the right eye*: these words cannot be expounded literally; because it is forbidden in the sixt Commandement.

Mat. 5. 29. 30.

If thy enemy thirst, giue him drinke: these words are literally to be expounded; because this dutie is commanded in the sixt Commandement: but *heape coales vpon his head*, we cannot expound these words literally; for that were contrary to the sixt Commandement.

Pro. 25. 21. 22.

Rom. 12. 20 Pro. 25. 21.

3. *Contrary to good manners.* When the Prophet *Ezechiel* was commanded *to eate his Bread bakt with mans dung*: this literally was not fulfilled, because it was contrary to good manners, but onely in vision.

Ezech. 4. 12.

So when the Prophet *Hosea* is bidden marry a whore, this was onely in vision, and not literally; for it had beene contrary to pietie, and his calling.

Hos. 1. 2.

Canon. An Allegoricall sense is that sense which the words meane not at the first; but that which the Author intends either in words or matter.

It differs from a Parable, an History, an example, an Apologue, a Proverbe, and a Riddle.

In an Allegory wee consider both the literall sense, and the mysticall; but in a Parable there is but one sense signifying some other thing.

I Parable.

God hath so tempered the Scriptures, that he hath not onely expressed his will in words, but also in matter, in types, and figures.

There is an Allegorey in words, and an Allegorie in matter; in words, Metaphors; in manner, Types; in Figures, the Antecedent signifies the thing consequent; and

and the literall sense, is fulfilled before the mysticall sense.

It differs from an *History*, for an History is the commemoration of a thing already done, and in it we consider onely, *Quid in facto dicitur*, *What is to be done.* 2. History.

It differs from an *Example*, for an Example is a part of a History, setting out one thing by similitude of another, taken onely from reasonable Creatures, 1 *Cor.* 10. *These are examples to vs.* 3. Example.

It differs from an *Apologue*: because in it, examples are fained: to which we ascribe the actions of men, to bruite beasts, or things without life: as, the Trees of the field went out to choose a King; The Cedar of *Lebanon* married with the Thistle of *Libanon*: and something is drawne out of this, which we make vse of, and it is called ὑπομνηστον. In this wee consider not, *Quid in facto dicitur, sed quid in sensu, What is said to be done, but what in sense.* 4. Apologue.

Iudg. 9. 2 King. 14.

It differs from a *Prouerbe*: for a Proverbe is a short saying much in vse, somewhat obscure, for the most part expressing by Metaphoricall words something vnto vs, and alluding to something, not distinctly expressed. 5. Proverbe.

It differs from a *Riddle* which is an obscure Allegory, as, *Out of the eater came meate.* 6 Riddle.

Iudg. 14. 12

Quest. Whether is the historicall sense, or the spirituall sense more noble?

Answ. The spirituall sense is more noble, as in this, *Thou shalt not muzzle the mouth of the Oxe which treadeth out the Corne.* The Apostle giues a more noble sense: *Thou shalt not muzzle the mouth of the Minister who labours in the Gospel.* When *Ionathon* shot two arrowes, and sayd to his Boy, *Bring these two arrowes*, hee meant two things, *Propius & remotius*; *propius* was the taking vp of the arrowes, *remotius* was the flight or abiding of *Dauid*: *pro-*

Deut. 25. 4. 1 Cor. 9. 9. 1 Sam. 20.

pius was the baſer ſenſe; but *Dauids* flight was the nobler ſenſe.

Canon. The myſticall ſenſe of the Scriptures, is Allegoricall, Tropologicall, or Anagogicall.

Theſe are not properly divers ſenſes, but diuers applications of one ſenſe to our inſtruction, faith, and manners.

Canon. The Allegoricall application is, when the things in the old Teſtament, ſhadowe out ſome things in the eſtate of the new Teſtament; as, *Abrahams two ſonnes,* Gal. 4. 22. *the one by a handmaide, the other by a free-woman, which* (Paul *ſaith*) *ſignifie the two Couenants, the Law and the Goſpell.* Allegoricall

Canon. The Tropologicall, is, when the thing deliuered, ſignifies ſome other thing to expreſſe manners; as, *Thou ſhalt not muzzle the mouth of the Oxe,* (that is) *thou ſhalt not defraud the Preacher of his maintenance.* Tropologicall.

Canon. The Anagogicall application, is, when things literally expreſſed, doe ſignifie ſomething in heavens bliſſe. Anagogicall.

Pſal. 95. 8. *God ſwore in his wrath, that they ſhould not enter into his reſt*: but *Heb.* 4. the Apoſtle concludes from this, *That vnbeleevers ſhall not enter into the eternall reſt,*

Gen. 3. *Ipſe conteret caput Serpentis,* that is, 1. *the ſeed* (Chriſt) *ſhall tread the head of the Serpent*: this is the literall ſenſe. 2. [a] *The Church ſhall tread downe the head of the Serpent*; this is the Anagogicke ſenſe; *Chryſoſtome* and *Ambroſe* follow this: 3. [b] *Reaſon ſhall tread downe Appetite:* this is the Allegoricall ſenſe; *Auguſtine* and *Lyra* follow this. 4 *The Virgin* Mary *ſhall tread downe the head of the Serpent*: this is the blaſphemous ſenſe, *Bernard* and ſundry of the Papiſts follow this. Beware to fall from the literall ſenſe to the Allegoricall, and the Anagogicall ſenſe, leaſt thou fall at laſt to the blaſphemous ſenſe.

a *Chryſoſt. Homilia* 7

b *Vt notat Lyranus de Bernardo.*

Canon. Euery Scripture cannot haue theſe divers applications:

Confir. ons: [c] *Non ex legentis voluntate, ſed ex ſcribentis authoritate intelligenda eſt Scriptura*, The Scripture is not to be vnderſtood, according to the will of the Reader; but according to the authoritie of the Writer, and they ſhould not be ſought out, but when the Spirite of God hath applyed them.

[c] *Hieron. cont. Aptions*

Illuſt. *Philo-Iudæus* was a great affecter of theſe Allegories; as *Paradiſe* he expounded to be the *Soule*, *Man* to be the *Minde*, the *Woman* to be the *Senſe*, the *Serpent* to be *Delight*, the *Tree* of knowledge of good and evill, to be *Wiſedome*, the *reſt of the Trees* to be the *vertues of the minde*.

Philo-Iud.

The Fathers haue beene too great followers of this Allegoricall expoſition, making the Scriptures like *materiam primam*, (as wee call it in the Schooles) capable of all formes, or like vnto that παναπερμιαν, which *Anaxadoras* dreamed of, making *quidlibet ex quolibet*.

Canon. The Iewes divide the interpretation of the Scriptures three manner of wayes.

Illuſt. *Gnal dereſh happoreſh*, *per viam lectionis*, *by reading*, they call this the Grammaticall or literall ſenſe, thoſe who followed this were called *Carraim*, *lectores*, *Lectionarii*, ἀναγνῶσται *Readers*; ſo they were called, *Bagnale peſukim*, *domini verſuum*, *the maſters of verſes*, this Interpretation they compared to a Candle, by the light of which a man may finde a ſhining pearle, but the myſticall ſenſe, they called it, *the ſhining Pearle*.

Mat. 5. *You haue heard of old*, [d] Chriſt alludes here to their formes of teaching: Firſt, they had ἀκρόασιν, *auditionem*, when they heard the Law read and literally expounded vnto thm: Secondly, they had *Agadta*, *extenſionem*, the Interpretation of the thing they heard: when they gaue the myſticall ſenſe, Allegoricall or Anagogicall. Chriſt would ſay, in none of theſe expoſitiõs haue they taught

[d] *Aut. Neb. in voces nov. Teſt.*

you the right meaning of the Commandements.

2 *Gual derech hamidresh: per viam interpretationis, By interpretation*, this was not according to the literall sense; but according to the hid and Allegoricall: and because the Pythagoricke and Platonicke Philosophy was mysticall and symbolicall, they beganne to follow this kind of teaching. The Pharisies (teaching traditions) followed this Allegoricall kinde of teaching, and they were called *tannaim*, and their traditions δευτερώσεις. The Sadducees followed the literall sense throughout *Moses* Law.

Secondary lawes or traditions of men.

3 *Hillel* who taught traditions, he was called *Profanus*. *Sammas* his opposite, was called *Dissipator*, for the rent which he made in the Church.

The third way of Interpretation, was *Gual derech Hacabala, per viam cabala, by obscure writing*: and they were called *Mecabbalim*, who received the traditions from their Fathers, and delivered them by tongue to their posteritie; this sense was like the Anagogicall sense.

Chap. II.

Of the manner how to observe Doctrine out of the Scriptures.

Canon. IN a Speech wee consider first the veritie or falshood of it: secondly, the propriety of it: thirdly, the spiritualitie of it.

Illust. The veritie and falshood are tryed by affirmation and negation, which are the two Cardines or Poles (as the Iewes * speake) vpon the which all things are turned.

* *Tam. bb. Iom.*

Of the gathering of Doctrine from affirmations in a Text.

Canon. WHen the Scriptures affirme a thing earnestly, they vse a double affirmation.

1 *Kings*

Confir. 1 *Kings* 10. 21. So they ſay, *Amen, Amen*; *Mathew* hath ἀληθῶς, *verily*, and the other Evangeliſt ναι, *indeed*; this they did that they might bee beleeved the more they were ſo ſparing of their Oath.

Mark. 9. 1. Math. 5. 26 Luke 9. 27.

Canon. An affirmation muſt be diſtinguiſhed from an Hypotheticall or conditionall Propoſition.

Canon. A conditionall Propoſition doth not ſimply affirme; therefore concluſions gathered from it, as it were, affirmatiue, hold not: as in this; *If he finde ſome vncleannes in her, let him write her a bill of divorcement, and put it in her hand, and ſend her out of his houſe*: The Iewes gathered from this, that it was lawfull for them to put away their wiues, as if the Lord had commanded it, when the ſpeech is onely Hypotheticall.

Deut. 24. 1

Ioh 21. 22. *If he tarry till I come, what is that to you?* The Diſciples gathered from this, that *Iohn* ſhould not dye till Chriſt came againe.

Exceh. 14. 14. *If Daniel, Noah, and Iob were among them:* The Papiſts gather hence, that the Saints departed intercede for the Saints liuing.

Canon. An hypotheticall Propoſitiõ preſuppoſes not any veritie of the ſimple Propoſition; but conſiders onely the connexion, therefore thoſe who reaſon, *If the Miracles which were wrought in thee, had beene done in Tyre and Sydon, they had repented long agoe*; that there was ſome inclination in *Tyre* and *Sidon* to repentance, are miſtaken.

Mat. 11. 21. 23.

Luk. 19. 37 40 *If theſe hold their peace, the ſtones would ſpeake*: It will not follow hence, that there is any inclination in the ſtones to ſpeake.

Canon. An hypotheticall Propoſition, the truth or falſhood of it, depends vpon a ſimple enunciation in which it is reſolued: therefore thoſe who hold that there is an *hypotheticall Propoſition contingent*, which may be either true or falſe, are deceived.

Canon. If a ſpeech be affirmatiue, the exception is negatiue; if

if the ſpeech be negatiue, the exception is affirmatiue.

1 Kin. 15. 5 *Dauid was a man according to Gods heart: but in the matter of Vriah.* Here the ſpeech is affirmatiue, therefore the exception muſt be negatiue, *in the matter of Vriah, he was not a man according to the heart of God.*

Heb. 4. 15. *Chriſt was like to vs in all things, except ſinne,* therefore *in ſinne he was not like to vs.*

Act. 26. 29. *I would ye were like to me in all things, except theſe bands;* therefore, *in theſe bands I would ye were not like vnto me.*

Of the gathering of Doctrine from Negations in a Text.

Canon. THe Negatiues in Scriptures denie not, ſometimes, ſimply, but onely the compariſon.

Gen. 32. 28 *Ye ſhall not be called Iacob, but Iſrael;* that is, *Ye ſhall be rather called Iſrael then Iacob.*

Mat. 9. 13. *I will haue mercy, and not ſacrifice;* that is, *I will haue rather mercy then ſacrifice.*

Pro. 8. 10. *Buy wiſedome, and not gold,* that is, *rather wiſedome then gold.*

Luke 14. 12. 13. *When you make a Feaſt, bid not your Brethren, but the poore;* that is, *rather the poore then your Brethren.*

1 Cor. 1. 17. *He ſent me not to baptize, but to preach;* that is, *rather to preach then to baptize.*

Doctrine. This teacheth vs, that the chiefe part of a Paſtors dutie is Preaching.

Canon. Their Negatiues denie not, ſometimes, *ſimpliciter*, but onely *modum.*

Ioh. 16. 24. *Hither to ye haue asked nothing in my name;* that is, *ye haue not directly asked in my name:* they asked *implicitè*, and indirectly, when they looked to the Arke, and when they ſought for his ſervant *Dauids* ſake; but they asked not by the name of Ieſus Chriſt *explicitè.*

Doctrine. Thoſe who conclude hence, that the Iewes vnder the Law knew not Chriſt, are deceived.

A man

Ioel. 2. 28. *A man shall not teach his neighbour but he shall be taught of God*: Here it denies not simply, but onely the manner (for the Ministry is not taken away here) that is, *They shall not teach their neighbour so obscurly, by Ceremonies, Types, and Figures.*

Heb. 8. 11.

Canon. Their Proverbiall speeches deny a thing commonly; but not alwayes.

1 Cor. 9. 7. *Who planteth a Vineyard, and eates not of the fruit of it?*
Deu. 28. 39 and yet God threatens in his Law, that *they shall plant a Vineyard, and not eat of the fruite of it.*

Mat. 10. 24 *The Disciple is not aboue the master*: that is, vsually he excells not; yet *David*. Psal. 119. excelled all his teachers. If these Proverbs hold vsually, it is sufficient.

Canon. Sometime they set downe the affirmation of a thing, with the denyall of the contrary, to shew their earnestnesse.

Esay 37. *Set thy house in order, for thou must die and not liue*; that is, *certainely dye.* 1

Deut. 33. 6. *Let Reuben liue and not dye*, that is, *certainly liue.* 2.

Pro. 30. 11. *He who curseth his Father and his Mother, and blesseth them not*; that is, *certainly curseth.* 3.

Ioh. 20. 27. *Be not faithlesse but faithfull*; that is, *certainly faithfull.* 4.

1 Sam. 1. 11 *If thou remember me, and forget me not*; that is, *if thou certainly remember me.* 5.

Doctrine. This teacheth vs, how earnest *Anna* hath beene in her Prayer, & how earnest the Lords Prophets haue beene with his servants.

Canon. Some of their Negatiues denie onely, according to the conceit and opinion of the hearers.

Mat. 22. 32. *God is not the God of the dead, but of the liuing*; (that is) *of such dead, whom the Sadducees thought dead, who should neuer rise againe,*

It is not my Doctrine, but his who sent me: (that is) *It is not mine as ye take me to be a meere man.* 2

Ier. 7. *I commanded you nothing touching sacrifices*: (that is) 3

Cum opinione cultus, vt vos putatis, With opinion of worſhip, as you thinke. They thought the very ſacrificing pleaſed God.

Canon. Sometimes the negatiue is onely vnderſtood in ſuch a cauſe.

Pſal. 7. *There is no iniquitie in my handes* (that is) *touching Saul.*

Gen. 31. *Speake neither good nor bad to him* (that is) *touching his returne to thee.*

Canon. When the note of denyall is put with the Verbe, it denies wholly.

Pſal. 143. *Non eſt qui facit bonum vſque ad vnum, id eſt, nullus.* 1
There is not one that doth good, (that is) *none.*

Pſal. 143.2 *Non iuſtificabitur in conſpectu tuo omnis vivens, id eſt, nullus. All men ſhall not be iuſtified before thee* (that is) *none.* So *Dan.* 11.37. 2.

Luke 1.37 *Non eſt impoſſibile apud Deum omne verbum, id eſt, nullum: Euery word is not impoſſible,* (that is) *no word.* 3.

Mat.24.22. *Niſi abbreuiarentur dies illi, non ſeruaretur omnis caro, id eſt, nulla: All fleſh ſhould not be ſaued,* (that is) *no fleſh.* 4.

Therefore *Bellarmine* (who holds that there is no difference whether the note of deniall be ſet before the Verbe or after) erres: Reading, *Ei qui operatur, merces imputatur, non ſecundum gratiam, ſed ſecundum debitum,* to make the better for his purpoſe, in eſtabliſhing ſome merit in man, before righteouſneſſe be imputed to him by grace. The true reading, is, *Merces non imputatur.*

Rom.4.4.

Canon. When the Negatiue is ioyned with the Particle, then it denies not vniverſally.

Math.7.21 *Non omnis qui dicit Domine, Domine, intrabit regnum cælorum: id eſt, aliquis intrabit, aliquis non: Not euery one that ſayes vnto me, Lord, Lord, ſhall enter into the Kingdome of heaven,* (that is) *ſome ſhall enter and ſome ſhall not enter.*

The

Canon. The Negatiue denies (ſometimes) but in compariſon.

Confir. *Epheſ. 6. We wreſtle not againſt fleſh and bloud,* (that is) in compariſon, *Not ſo much againſt fleſh and bloud.*

Canon. *Non ſic*] *non negat modum, ſed negat ſimpliciter:* this Negation (*not ſo*) denies not the manner, but it denies ſimplie.

2 Sam. 2. *Ye ſhould not haue taken away the prey ſo:* (that is) *Ye ſhould no wayes haue parted the prey.* 1.

Pſal. 147. *He did not ſo to any Nation:* (that is) *He did it not at all to any Nation.* So *Matth.* 9. 33. and 18. 14. οὕτως, *rem ipſam notat, non modum.* 2

Canon. When the note of deniall is ſet betwixt the finit and the infinite Verbe, therit certainly denies. *Gen.* 3. *comedendo, non comedatis.* So where it is placed before the fiinit and infinit, *Gen.* 3. *Non comedendo comedetis.* So *Pſalm.* 49. *Non redimendo redimet fratrem ſuum.* Therefore thoſe who gather, *When the negatiue is placed before the finit and infinit, then it denies but doubtfully,* ſeeme to be miſtaken.

Canon. Of a double Negatiue there will follow a double affirmatiue; and of a double Affirmatiue, a double Negatiue, but not an Affirmatiue, and a negatiue.

Heb. 7. 3. *Melchiſedek had neither beginning nor end of his dayes,* therefore *other Prieſts haue both a beginning and an end of their doyes:* but it will not follow Affirmatiuely, and Negatiuely: *Other Prieſts haue a beginning of their dayes, but not an end.* 1.

Luke 18. *The vniuſt Iudge feareth neither God nor man:* the Affirmatiue, *The iuſt iudge feares both God and Man;* but it will not follow affirmatiuely and negatiuely, *The iuſt Iudge feares God, but not man.* 2.

Mat. 12. 32. *Some ſinnes are neither remitted in this life, nor in the life to come:* the affirmatiue, *Some ſinnes are remitted both in this life, and in the life to come:* but it will not follow affirma- 3.

affirmatiuely and negatiuely, *some sinnes are not pardoned in this life, which are pardoned in the life to come*, as the Papists conclude, in Purgatory.

To confirme this, wee may vse *Bellarmines* owne comparison: [f] *Philip King of Spaine, pardons some sinnes both in Spaine and Bruxels; other sinnes he pardons neither in Spaine nor Bruxels; but it will not follow this way, some sinnes he pardons not in Spaine, which he pardons in Bruxels.*

f Brllar. de Purgatorio.

Canon. If a negatiue be true, the affirmatiue must be false, *& contra*, by the rule of contradiction.

Psal.16. *Thou wilt not leaue my soule in graue, or hell, neither suffer thy holy One to see corruption.* This negatiue is false of *Dauid*, for *Peter* sayes of him, *Acts* 2. That *he saw corruption; and that his buriall was there to this day*: then the affirmatiue must be true of Christ, that *he saw no corruption, neither was his soule left in the graue, or hell.* Here by the rule of contradiction, is proved that Christ went not downe to hell, (contrary to the Papists) for *Sheol* signifies that same of Christ, that it signifies of *David*, to wit, the graue.

Canon. If a speech be negatiue, the exception is Affirmatiue.

Heb.5.4. *No man takes this honour vpon him, but he that is called as Aaron was*: therefore, *he that is called as Aaron was, takes this honour vpon him.*

Chap. III.

Of the gathering of Doctrine from the proprietie or manner of speech in the Scripture.

Canon. The proprietie and phrase of the speech in Scripture, is a profitable helpe for to gather Doctrine by.

Illust. 1. When a speech is spoaken μεταφορικῶς, borrowing a word from one thing to another. 2. When it speakes

ἐμφατικῶς, by way of excellency. 3. When it speakes ἐλλειπτικῶς, suppressing some thing. 4. When it speakes εὐσχημόνως, when in modest tearmes it vtters vncomely things. 5. σκωπτικῶς, *ioculariter dictum*, when by an holy taunt or mocke, it vilifies a thing. 6. When it speakes a thing *per* εὐφημισμόν, by a comly sort of speech. 7. When it vtters a thing *per* μετασχηματισμόν, by representation of a thing. 8. When it speakes παθητικῶς, in passion. 9. When it speakes ὑπερβολικῶς, excessiuely. 10. *per* ἐντελισμόν, abiectly of a thing.

Canon. The Scripture speakes of God, *humanitus*, borrowing from man sundry things.

Illust. 1. Hands, feet, eyes, are attribute to God, *per* ἀνθρωπομορφίαν. 2. Passions, as ioy, anger, repentance, *per* ἀνθρωποπαθείαν. 3. It brings him in, sitting in iudgement after the manner of man, *per* ἐθιοποίαν; as, *I saw the Lord sitting vpon the throne, and the Angles about him.* So *Psal.* 68. *To him that rideth vpon the most high heauens.*

1 King. 22. 19.

Doctrine. This teacheth vs that we cannot take vp God, but according to our weake capacitie, and by things that we are best acquainted with: for if the Scriptures (because we cannot conceiue what our owne soule is) expresse the soule by the members of the body, *Euery knee in heauen shall bow to the Lord*; So the rich Glutton desired *Lazarus* to *dip the tip of his finger, and coole his tongue*: Farre lesse can we conceiue of God, vnlesse the Lord speak to vs by things which we are most acquainted with.

Phil. 2. 10. Luk. 16. 24

Obiect. If it be said, that, this way we may take vp a wrong conception of God:

Answ. *I Answere*, 8 There is a threefold conception of God.

g *Alsted. metaph.*

1. *Adæquatus conceptus*, when God conceiues himselfe fully, as he is; neither Man nor Angell can this way take him vp. 2. *Analogicus conceptus*, although we cannot conceiue him fully, as he is; yet when by way

1. μεταφορικῶς.

of Analogie, we are led by these outward things, that he is a Spirit, who sees all, by his eyes; that he is a Spirit, who hath all power, by his hands. 3. *Falsus conceptus*, when the Papists conceiue him falsely, painting him like an old man.

Iudg. 11.26 Gal. 4.26. The Villages about great Cities are called the daughters of the Cities: so Ierusalem which is from aboue, is the mother of vs all: this is a Metaphoricall speech.

Doctr. As no Village about Ierusalem, might haue claimed this title, to haue bin called the Mother of the Townes about; so no particular Church can be called simply the Mother of other Churches. The Iewish Church

Cant. 8.8. cals the Gentiles their Sister; *we haue a little Sister, what shall we doe for her?* This prerogatiue belongs onely to Ierusalem, which is from aboue.

Canon. The nature of a Metaphor, is to proceed from sensible things to spirituall, and not contraryly.

Therefore *sheel*, or *haides*, doth not properly, first signifie the estate of the damned; and then of a Metaphor, the graue, as the Papists hold; but contrarily, first the graue, and then the state of the damned.

II. ἐμφατικῶς. *Canon.* The Scripture when it speakes of God, it speakes by way of excellencie of him.

Confir. High Mountaines, it cals them *Gods Mountaines*: so

Psal. 80 11. tall Cedars, it cals them *Gods Ceders*: so *faciam cum ipso bonitatem Dei, id est, maximam*: so *Moses was faire to*

1 Sam. 5. 11 *God*, that is, *very faire*: so *Niniuie was great to God*, that is, *very great*: so *strong to God*, that is, *very strong*: so to

Ionah 3.3. expresse a great thing, they compound it with the name

1 Sam. 28. 2 of God, *Iah*; to increase the signification of it, *Ier.* 2.31. *Cant.* 2.8. and sometimes with *El*, 2 *Sams* 23.20. So, to shew the vanitie of things, they call them after the name of Idols. *Iob* 4.13.

Illust. We come to the knowledge of God three manner of wayes. 1.[h] *Per viam negationis, God is not this nor this*; Ergo,

h *Alsted. Metaph.*

go, *He is this*: we proceed here, as the caruer of an Image doth, when he heweth off from the ſtone, this and this, to make it this. 2. *Per viam cauſationis*, as when we take him vp by the effects. 3. *Per viam eminentiæ*; what excellent things we ſee in the creatures, that leads vs to take vp what excellency is in God.

Rom. 1.

Doctrine. This teacheth vs when we ſee any excellent thing in the creatures, let vs not reſt there, but elevate our minds to the infinite beautie and greatneſſe that is in God.

Canon. Sometimes the Scripture teacheth vs by ſilence altogether, and ſometimes by defectiue ſpeeches not expreſſing the full ſentence. III. ἐλλιπτικὰς.

Heb. 7. Gen. 14. The holy Ghoſt, when he paſſeth by the parents of *Melchiſedech*, betokeneth great myſteries.

Dent. 26. 27. Although God had appointed ſixe Tribes to bleſſe, and ſixe to curſe; yet they expreſſe not the bleſſing.

Doctrine. This was to teach them that they ſhould looke to him who ſhould come after to bleſſe, and that the curſe was by the Law, and not the bleſſing.

Canon. For reverence of God, the Scripture omits ſometimes the name of God.

Mark. 14. 62. *At the right hand of the power*: but *Luke* 22. 63. *At the right hand of the power of God.*

Doctr. Queſt. This ſhould teach vs to ſanctifie the name of God. Why doe the Iewes neuer reade the name of God, *Iehovah*; but *Adonai*; or *Elohim* for it?

Anſw. The reaſon why the 70. tranſlated it Κύριος, *Lord*, and not *Iehovah*; ſeemes to be this; becauſe it could not be expreſſed well in the Greeke tongue, for the Greeke tongue wants the aſpiration ה, and v expreſſes not י, as *Dauid*, Δαυὶδ, *Valerius*, Οὐαλέριος: this made the name *Iehavah* firſt to be called ἀνεκφώνητον: but it was neuer the Lords mind, that it ſhould never be expreſſed: but it came in through ſuperſtition, that they put *Adonai* or *Elohim* for it: and they ſay that *Adonai cum cametz ſemper*

i *Druſ. queſt.* When the name *Iehovah* is expreſſed, they call it *Shem Hamporeſh.*

per ſanctum, becauſe it borroweth it from *Iehovah*; but *Adoni Dominus meus*, and *Adonai Dominimei*, *cum Patach*, are *ſemper prophana*; and they hold that none might pronounce this name *Iehovah*, but the Prieſt when he was bleſſing the people in the Temple, and that the Egyptian was ſtoned to death, becauſe hee expreſſed the name *Iehovah*: and ſince the deſtruction of the Temple, none can tell how to pronounce it, ſometimes reading it *Iaue*, and ſometimes *Iahaue*. They hold that the pronunciation of this name had power to worke miracles, and that it was by this name that Chriſt wrought his miracles.

Tetragrammaton eſt, Elohim, & legitur pro Iehovah, quando habet mudum Sheva ſub Aleph: nam litera gutturalis nunquam habet ſub ſe nudum Sheva. Pet. Galat. de Trinit.

Levit. 24.

Canon. In their imprecations they expreſſe not the cauſe:

Pſal. 65. 11. *God ſo doe to me and more.* *Iob* 1. the Devill expreſſeth it not; and the Lord himſelfe, *If they ſhould enter into my reſt.*

Doctr. This teacheth vs, that it is a fearefull thing to fall into the hands of the liuing God.

Obiect. The people in the Captiuitie ſeeme to haue expreſſed the oath: for they ſay, *If we forget thee O Ieruſalem, then let our tongue cleaue to the roofe of our mouth.*

Pſal. 137.

Anſw. This [k] Imprecation was not expreſſed, when they were ſcoffingly vrged by the Babylonians to ſing; but afterward when the *Pſalme* was penned in remembrance of this mockery: as if they ſhould ſay; The *Babylonians* deſired of vs ſongs of mirth when wee were in ſadneſſe, but wee had rather that our right hand had dryed vp, and our tongue had cleaued to the roofe of our mouth, then we had pleaſed them in ſinging.

k *Buxtorf. Gramm.*

Obiect. *If I haue done this, then let the enemy purſue my life.* It ſeemes here that *Dauid* expreſſed the curſe.

Pſal. 7. 4.

Anſw. Here *Dauid* expreſſes not the curſe, but defends his innocency, deſiring to be freed from his enemies: As if he ſhould ſay; If I had done theſe things, then they had had

had iuſt cauſe to purſue me; but ſeeing I am not guiltie of any ſuch thing, but rather I may ſay, I haue deſerued well at their hands, therefore I deſire the Lord that He would free me from them.

Canon. For modeſtie ſometimes they ſuppreſſe a thing.

Deu. 23. 15. *When thou goeſt to the field, take a Padle with thee.* The ſcripture ſuppreſſes what to do in the field, for modeſty, to wit, *to eaſe nature.*

Doctr. This teacheth vs that we ſhould be loth to ſpeake of filthie things, either naturall or ſinfull. The Schoolemen when they ſpeake of the ſinne of *Sodome*, they call it *mutum peccatum*, a *dumbe ſinne*, not giuing it the owne name.

Canon. When the Scripture expreſſes filthie actions, either naturall or ſinfull, it expreſſes them in comely tearmes. IIII. εὐσχημοσύνης.

Iudg. 3. 24. *Ehud was couering his feete*: that is, *eaſing nature*: for they had long coates which couered their feete when they eaſed nature. *Targum. Ipſe fecit neceſſitatem ſuam*: *He was doing his needs.*

Hoſea 8. *A veſſell in the which there is no delight*: thus they call a *chamber-pot*, or a *ſtoole of eaſe*, for modeſtie.

2 Sam. 19. 24. So *Mephiboſheth had not made his feete*: that is; *He had not waſhed them.* So him who had the running of the reines, or *gonorrhea*, for modeſtie of ſpeech, they ſaid of him, σωματικόν τι παθεῖν, *that he ſuffered ſome bodily thing.*

As they were modeſt in their ſpeech, ſo in their practiſe and doings.

2 Sam. 25. 22. *He ſhall not leaue one to piſſe againſt the wall*: that is, *He ſhall not leaue a young boy*: for ſuch was the modeſtie of the men when they came to age, that they went aſide where they might not bee ſeene; but the little children which were not aſhamed ſtood vp againſt the wall. It is not meant of a dogge here. *Targum* tranſlates it, *filium*

intelligentum, a child of vnderstanding.

Canon. When they speake of adulterie and sinfull vncleanesse, they expresse it also in modest termes.

Iud. 14. 18. *If ye had not plowed with my Heifer*: That is; If ye had not lyen with *Dalila*. So the Latines *fundum alienum* * *arat*; *He tills another mans ground*. So by *grinding*, Iob 31, 10. *Let my wife grinde to another*. So Gen. 19. 31. Gen. 19. 31 *And we haue none to goe in to vs after the way of all flesh*: *via omnis carnis*, they call it modestly, *lying with a woman*.

* *Arare in re obscœna.*

Pro. 9. 17. *Stollen waters are sweete*, that is, *adulterie*. They call adulterie and filthie lust, *water*; as *Moab*, of *his fathers water*. And the Latines, *Abstine ab aqua aliena*; *Abstaine from another mans conduit*: and it is called *aqua furtiua*, *stollen water*.

And it is to be marked, that such is the puritie of this holy tongue, that there is no proper name in it, by the which the sexe is distinguished, as in other languages: Esay 7. 20. Deut. 28. * as the mans yard is onely called his *nakednes*, his *flesh*, his *feete*, *the haire of his feet*, that is, *of his privie parts*: so the womans is called her *fountaine*, Levit. 15. 19. Marc. 5. 29. and her *thigh*, Num. 5. 27. and her *cisterne*, Esay 51. and her *skirts*, Nahum. 3. 5.

* *Pes pro pudendis.*

1 Targum. *Ruth* 2. for modestie calleth *membrum virile fœdus circumcisionis Vide* 7. *præcepta Noach, & decem membra radicalia.*

Doctr. This teacheth vs as we put honour vpon our shamefull parts, 1 *Cor.* 12. so the Spirit of God would haue vs to put comely termes vpon vncomely things.

Canon. In speaking of idolatrie and spirituall whoredome, the Scripture expresses it in plaine tearmes.

Ezech. 16. *Thou hast spred thy legs vnder euery greene tree.*

Ezech. 23 *Fluxus equorum, fluxus tuus*: *Thy issue was the issue of an horse.*

Exech. 23 *Thou coueted st the issue of an Asse.*

Doct. This teacheth vs, that idolatry is such a subtle thing, that we cannot take it vp, as we do bodily whoredome, there-

therefore the Lord expresses it in plaine termes, that we may abhorre it the more.

Canon. When God would vilifie sinne and sinners, he speakes basely of them, with an holy kinde of taunt. V σχλευασμὼς.

Numb. 23. *God shall destroy the sonnes of Sheth*: that is, the *Moabites*, who stood behinde *Balaams* backe, (as yee would say) *the sonnes of the buttocks*: and the Hebrewes say, they were so called, because they were onely begotten by the flesh; they were not *the children of the promise*, as the *Israelites*: or, *the sonnes of the buttockes*, that is, *loathsome excrements*, the Lord abhorred them as the very excrements. *Haskumi.*

They of *Eckron* called their God *Baalzebhah, the God of sacrifice*; but God in disdaine called him, * *Baalzebub*, *the God of flies*: and Christ in the New Testament, * *Baalzebul, the God of dung*. Math. 9. 34.

* They would not call their owne God so basely.

* *Zebul* in the Syriacke is called *Stercus*.

They of *Moab* called their God, *Baalrognez, the God of thunder*; but the Lord in scorne called him, *Baal peor, the God of opening, or of a* * *cracke*: they called their God βροντεὺς, m *the God of thunder*; but the Lord called him *Baal* πυρδεὺς. Num. 25. 8.

* *Crepitus.*

m *Scaliger in Elenche.*

Doctr. This teacheth vs, in how great contempt we should speake of idolatrie.

2 King. 23. 14. The Mount Olivet was called המשחת *the hill of spoyle*: but because idolatrie was set vp there, the Lord by an holy taunt playes vpon the name of it, and calls it המשחית *the hill of corruption*. So they played vpon the name of *Epiphanes*, and called him *Epimanes, mad-man*. So they played vpon the name of *Sardanapalus*, when he became effeminate, and they called him Σαρδαν φάλλος. *hammishkeh.* *hammisheth.*

Doctrine. This teaches vs that it is lawfull sometimes to giue a quip or taunt to beastly sinnes or Idolaters.

* φάλλος. *est id quo viri sumus, virile.*

Canon. Sometimes the Scripture expresses things by their contraries, especially in swearing. Ευφημισμὼς.

1 Kin.21.13 *Naboth had blessed God*: that is, cursed God.

Iob.2.9. *Blesse God and die*; that is, *curse God.* So *Ptolomæus Philopater*, who killed his father. This kinde of speech differs from *Ironia*, for the contrary is knowne in their speeches by the sense; but in *Ironia* the contrary is knowne by the gesture.

Doctrine. This teacheth vs that we should abhorre cursing.

VI. *per μετασχηματισμὸν.*

Canon. Sometimes the Scripture speakes in the person of another, when it is meant of him that speakes.

2 Cor.12.2. *I know a man who was taken vp to the third heaven. Paul* will not say of himselfe, that he was taken vp to the third heaven. I.

1 Sam.2.27 *There came a man of God to Eli. Samuel* will not say of him-selfe, that he *the man of God, came to Eli*: and yet it is holden generally, that it was *Samuel* who came to *Eli*. 2

Ioh.13.23. *The Disciple who leaned on the bosome of Christ. Iohn* will not say, that he himselfe leaned on the bosome of Christ for modestie. 3.

Doctrine. This teacheth vs that of *Salomon*, Pro, 27.2. *Let another mans mouth praise thee and not thine owne.* When *Mathew* speakes of the entertainement which he gaue to Christ in his owne house, marke how sparingly he speakes of it, *That he came home and eat bread in Levies house*: but when *Luke* speakes of it, he sayes; *And Levi made a great feast to Christ.*

Mat.9.10. Luke 5.27. 28,29.

Obiect. But *Moses* writes of himselfe, that *he was the meekest man in the world?*

Num.12.3. *Answ.* *Moses* durst not hold backe that commendation, more then he durst in other places not set downe his owne blemishes; to let them see, that it was not his owne particular that moued him here, but the glory of God.

Canon. Secondly, the Scriptnre taxes another man in the person of him that speaketh.

1 Cor.4.6. *Paul* in his owne person, and in the person of *Apollo*, findes

findes fault with the ſchiſmaticall and falſe Teachers in *Corinth.*

Doctr. This teacheth vs that there is great wiſedome required in reproving.

Canon. The Scriptures ſpeake ſomething in paſſion. VII. Παθητικῶς. *Yeast to dabber aleun.*

Deut.5.27. ואת הדבר עלאנו *Tu autem loquitor ad nos, Speake thou to vs* : Theſe are the words of the people ſpeaking to *Moſes*, they put *him* in the fœminine Gender, ſpeaking in perturbation.

And if ואת *thou dealt thus with me, kill me I pray thee.*

Nu. 11.15. Theſe are the words which *Moſes* ſpeakes to God in the fœminine gender, being troubled in minde.

Doctrine. This teacheth vs, that a man in perturbation is not fit to ſerue God.

Canon. The Scripture ſometimes teacheth vs by hyperbolike and exceeding ſpeeches, either in exceſſe, or in defect. VIII. ὑπερβολικῶς.

Ioh. 21. Iudges 20. 16. In exceſſe: *If all that Chriſt had done were written, the world would not containe it.* So, *The men of Beniamin could hit at an haire.*

Pſal. 22. In defect: *I am a worme and not a man.*

Doctrine. This teacheth vs, that there is a naturall infidelitie in man, to misbeleeue, which makes the Lord to vſe ſuch exceſſiue ſpeeches.

Canon. They ſpeake leſſe, and vnderſtand more. IX. κατὰ μείωσιν.

Pro.17.21. *The father of the fooliſh reioyceth not*: that is, he is very ſad. I

Pro.24.23. *It is not good to accept perſons in iudgement*: that is, it is very evill. 2.

Exod.20.7. *He will not hold him guiltleſſe who takes his name in vaine*: that is, he will certainly puniſh him. 3.

Mat.12.32. *It ſhall not be remitted in this life, nor in the life to come*: that is, it ſhall be certainly puniſhed. 4.

Doctrine. This teacheth vs, that we ſhould bridle our affections, and moderately vtter our paſſions.

Canon. Sometimes the Scripture teacheth vs διαρητικῶς, by distinction. X.

It puts a difference betwixt the revelation of God to those who were not Prophets, and those who were the Prophets of God. When it speakes of the first sort, it sayes, *And the Lord came to Laban: And the Lord came to Abimelech: And the Lord came to Balaam.* But when it speakes of the second sort, it sayes, *The word of the Lord came to them: Thus saith the Lord: The hand of the Lord was upon them.*

Doctrine. Hence the Iewes gather, that *Balaam* had lost the gift of Prophecy now, and was onely a Diuinor: (So the Scripture cals him, *Ios.* 13. *And they killed Balaam, the sonne of Peor, the diuinor*) and they apply this Proverbe to him; *Camelus, cornua quarens, aures amisit, The Camel seeking hornes, lost her eares:* that is, *Balaam* seeking preferment, lost the gift of Prophecy.

Canon. Sometimes the Scripture speakes as the people conceiue of a thing, κατὰ δοξαν ἡμῶν. XI.

Gen. 3. The Scripture cals the *Angels, Cherubims*; because the people were most acquainted with Cherubims in the Tabernacle.

1. *King.* 10. 18. *And Salomon made a throne of teeth.* The Scripture cals the hornes of the Elephant, teeth; because they seeme so to the people, growing out of his mouth, like the tuskes of a Bore; but they are, *Cornua resupinata*, as * *Varro* cals them, and grow not straight vp as the hornes of other beasts: they serue the Elephant for the same vse that hornes doe to other beasts. And as the Hart casts his hornes euery third yeare; so doe they their hornes every tenth yeare, and hide them in the ground: therefore *Ezec.* 23. they are called *Filij egressuum*, because men tread vpon them when they are hidden in the ground; this is the most excellent Iuory.

* *Quos multi dentes &c. cant sunt cornua resupinata.*

Marke 1. 32. *And the Sunne was dipping*: because to those

those who dwell about the Sea-side, the Sunne seemes to dip in the Sea when it goes downe; therefore the holy Ghost vseth this phrase.

Doctrine. This should teach Preachers to submit themselues to the capacitie of their hearers, and to speake to them as they can conceiue. There is a Proverbe in the Talmud, *That it is easier for an Elephant to goe through a needls eye*: which Christ repeates thus, *It is easier for a Camel to goe through a needles eye*: Why? because the people of God in Iudea, were more acquainted with Camels then Elephants.

Canon. Sometimes the Scripture teacheath vs, περιφραστικῶς. XII.

Psal. 139. 15. *How wonderfully hast thou fashioned me below in the neather parts of the earth?* that is, *How am I conceiued?* So *Ephes.* 4. Christ is sayd to *come downe into the lower parts of the earth*: that is, into the wombe of the Virgin *Mary*.

Doctrine. This teacheth vs the great humiliation of the Lord, and his exinanition, how he came downe from the place of glory, into darke places, darke as the bowels of the earth.

Canon. The Scripture sometimes teacheth vs, *per* ἐθιοποῖαν, προσωποποῖαν, and εἰδοκποῖαν.

Per ἐθιοποῖαν, when the Scriptures bring in the Lord sitting vpon a throne, as a King: 1 *King.* 21. *I saw the Lord sitting vpon a throne.* XIII.

Doctrine. This teacheth vs our great infirmitie, that we cannot conceiue the Lord, but by things that we are acquainted with.

Per προσωποποῖαν. when the Lord is brought in, speaking to things without life: *Hic tum personæ tum res finguntur*: as in the former, *Non personæ sed mores. O earth, earth, earth, heare the Word of the Lord.* XIIII.

Doctr. This teacheth vs our great stupiditie, that the senselesse creatures will sooner heare then man.

Per

Per εἰδωλοποῖαν, when the Scriptures bring in the dead speaking, as *Lazarus*, and the rich Glutton. XV.

Doct. This teacheth vs our great infidelitie, that we will not beleeue the Scriptures of God, but would haue some come from the dead to teach vs.

Canon. Sometimes the Scriptures by a diminutiue word, expresse great loue and affection. *Ieshurin (nun) est diminuti-*

Numb. 23. *Let me die the death of the little righteous ones.*

Doctr. This teacheth vs how deare to the Lord is the death of the Saints. In their death he embraceth them as we doe little babes in our armes. *Deut.* 34. 5. *Moses* died, *Lepi Iehova, ad os Iehovæ, At the mouth of the Lord.* The Chaldee Paraphrast paraphraseth it, *Ad osculum oris Iehovæ: At a kisse of the mouth of Grd.* So that death to the righteous, is a kisse of the mouth of God.

2 King. 18. 4 Sometimes it speakes disdainfully of a thing: *And Ezekiah brake that* little piece of Brasse*; which was that huge brazen Serpent that was set vp in the wildernesse. ** Nehushtan.*

Doct. This teacheth vs how basely we would thinke of Idols; as to call an *agnus dei*, a little peece of waxe; an idoll, a little peece of wood.

Chap. IIII.

Of the morall Instructions gathered from the Morall Law.

Canon. GOD taught his people their duties, by Precepts and examples.

By Precepts which are contained in his Law.

Confir. The morall Law hath sundry properties which no other Law hath.

Illust. 1 Exo. 12. 15. First, it is a royall Law, *Iames* 2. 8. because all were bound to walke in it. Some Ceremonies of the Ceremoniall Law of the Iewes, obliged all the Iewes at some times; I.

times; as none might eate leauen at the passover: some of the Ceremonies obliged some of the Iewes at all
Num. 6. 3. times; as no Nazarite to drinke wine: some of the Ceremonies obliged all the Iewes at all times; as no Iew in
Lev. 11. 7. no place might eate Swines flesh: but they neuer obliged the Gentiles.

Deut. 10. 9. The iudiciall Law onely obliged the Iewes in Iudea; No Levit might haue a possession in Israel: yet *Acts* 4. 36. a Levit of Cyprus sold his possession, and laid it down at the feete of the Apostles; this Levit dwelling in Cyprus, might haue a possession, although not in *Iudea*.

Doctr. The iudiciall Law belonged onely to the people in Iudea, therefore [n] *Carolostadius*, who vrged the Iudiciall Law to be obserued in all Countries, did as those who would haue one shooe to serue all sorts of feete: So the Iewes were to blame, who vrged the obseruation of the Ceremonicall Law to the Gentiles. n Carolo.

Mat. 5. 28. It is a spirituall Law, it reaches to the internall sinnes, as well as to the externall.

I It condemnes not onely *passiones*, but *propassiones*; That is, *subitos animi motus, sed non diuturnos, suddaine motions in the minde, but not continuing*. As the Sunne shining lets vs see the little atomes or moats, which are the least things that we can discerne: so the bright Law of God lets vs see the smallest things to be sinne, even before they come to consent. If a man had smitten out his neighbours tooth, or his eye, the Iudiciall Law required no more of him but this, that his tooth should be smitten out againe; but it tooke not order with the internall hatred of the heart.

Doctrine. This puts a difference betweene this and all other Lawes. The Ciuilian sayes, *Cogitationis pœnam in nostro foro nemo luat*; *Let no man be punished in our Iurie for a cogitation*. A man may be a good Citizen, who is not a good man in the Ciuill Common-wealth: but not so

in Gods Church, because Gods Law requires internall obedience, The quickest of the Pharisies could not conceiue that it was sinne before it came to consent, and they tooke it onely for the restraint of the outward man, *Matth* 5. And *Iosephus* seemes to be a Pharisie in this point,° finding fault with the sentence of *Polybius*, who said, that ᵖ *Antiochus* perished miserably, because he thought to haue robb'd the Temple of *Diana*: *Iosephus* denies this, and sayes, it deserued such a punishment, not because he would haue done it, but if he had done it.

o *Ioseph.*
p *Polyb.*

2 Matth. 5. Rom. 7. This Morall Law is spirituall: it condemnes sinnes in act: 1. from the least to the greatest; 2. the antecedents: and 3. the consequents of sinne.

Lev. 19. 18. From the least to the greatest, *Ye shall not revenge.* All sort of revenge is here condemned: First, the Pharisies revenge, *tooth for tooth, and eye for eye*, *Math.* 5. Secondly, *Cains* reuenge, *seven for one*, *Gen.* 4. Thirdly, *Lamechs* reuenge, *seventie for one*, *Gen.* 4. Fourthly, *Sampsons* reuenge, *three thousand for one*: *Now let me be revenged for one of mine eyes, and hee killed three thousand.* 1

Iudg. 16. 28.

The antecedents and consequents of sinne. 2.

Gen. 35. 4. The occasions or antecedents of sinne. *Iacob* must bury the eare rings, least they make an Idoll of them: so the men of *Ephesus*, when they repented of their sorceries, they burnt their Bookes.

Lev. 19. 18.

The consequents of sinne: *Yee shall not revenge, neither remember.* Here the Lord condemnes the dreggs and consequents of sinne, as well as the sinne it selfe. As he will not haue them to revenge, so hee will not haue them to remember. The Hebrewes illustrate this by this example: *Reubin* sent to borrow of *Simeon* a hatchet; *Simeon* refuses him: the next day *Simeon* sends to borrow of *Reuben* a sickle; if he refuse it, it is *vltio*; but if he say, loe here it is, I will not doe to him, as hee did

Tam Babylon.

did to me, when he refused me his hatchet the last day, it is *retentio*, although it be not *vitio. Ier. 3. 5.* *Servare* is put for * *servare iram.*

Doctrine. There is nothing that we keepe so well in minde, as iniuries.

3 The Morall Law is perpetuall: * the Ceremoniall Law was kept but onely till the time of correction, and lasted but onely the time of the infancie of the Iewes: but the Morall Law is perpetuall.

Quest. If the Morall Law be perpetuall, how is it that God hath given a dispensation to some to breake these commands?

Answ. *Scotus* markes well, that the Law standing in force, it implyes a contradiction to dispense with it: but by dispensation, he vnderstands onely the revocation of it for such a time, to such a person.

The g Law of Nature (saith he) is taken two manner of wayes; strictly, and largely: Strictly, which by necessarie and evident consequences are concluded: Largely, which inferres not a necessarie and evident consequence as the first.

Of the first he giues an Example, *The whole is more then the part*, therefore a house is more then any part of it: this consequence followes in the strictest signification: so *good is to be embraced*, therefore *evil is to be shunned.*

Of the second he giues this Example, *We ought to liue peaceably with others in the Common-wealth.* Of this principle, it will not follow necessarily, therefore *possessions are to be diuided, or not to be deuided*: for both may stand, if the Common-wealth were well constitute, and people agreed together. Communitie of goods would not breake the peace of the Common-wealth; but because people are much giuen to selfe-loue, therefore diuision of goods is a good meane, to make the people liue peaceably together.

* μνησικακία, the contrary is ἀμνησία.

* *Abrogare legem, derogare, & obrogare.* This is to mitigate the extremitie of the Law

g *Scotus.*

So (saith he) this conclusion, followes necessarily in the strictest signification, *God is to be worshipped*, therefore, *we cannot worship an Idoll*. But this followes not in the strictest signification, neither hath it *intrinsecam connexionem*; *God is to be loued, therefore man is to be loued*: there is onely a conformitie betwixt these two.

Quest. Is it not sinne to kill thy neighbour?

Scotus answeres, this sinne comes by revelation of a new Law by God himselfe: so the precepts of the second Table are so neere vnto the first principles, that they are called the Law of Nature in the largest sense; and Reason teacheth all men to keepe the same, as neere vnto the first Principles.

The Precepts of the first Table cannot be dispensed with, without a staine of his owne holinesse, for they are the Principles of nature in the strictest sense. God cannot dispense that a man should hate him, *sine intrinseca repugnantia*; so, that one should worship an Idol.

The Precepts of the second Table, flow not from him necessarily, as his iustice and holinesse; but freely hee willes or not wills the same, without any staine of his holynes. *God is to be beloued*, therefore *A man may not marry his Brothers wife*, this conclusion will not follow necessarily in the strictest signification.

Quest. But did not God dispense with the Israelites, when he bad them borrow the Egyptians Iewels? *Scotus* answers, that there was not a dispensation here from the eight Commandements, but only a reuocation to them for that time, and in such a case, they being oppressed so long and their wages kept from them, the Lord takes these Iewels and giues them for their wages.

Obiect. But it is said of the Ceremonies, that they shall endure for euer?

1. There

Answ. 1. There is *Propriè aternum*, as God. 2. *Aternum ex hypothesi*, as *Adams* body had endured for ever if he had not fallen. 3. *Valore aternum*, as Christs sacrifice. 4. *Typicè aternum*, as that which was a Type of an eternall thing, *Exod.* 12. *I shall give you Canaan for a possession for ever*: because it was a Type of the eternall inheritance. 5. *Catachrestice aternum*, that which endured long, was said to be eternall, as *Gen.* 17. Circumcision is said to be a covenant for ever, that is, for a long time, till the comming of Christ. The continuance of the Ceremonies, is of this last sort.

After the death of Christ, first, the Church vsed Ceremonies, *non propter se, sed propter aliud, not for themselues, but for another end*: as when *Paul* shaued his head in *Cenchrea*. Acts 18. He did not shaue his head as the Law of the Nazarites required; for he should haue gone then to *Ierusalem*, and there to haue shaued his head, and to haue cast the hayre of his head vnder the Altar, and burnt it there: but he did it onely here for bearing with the weake Iewes, which he could not haue done, if the Law had beene in vigour. Secondly, They kept these Ceremonies after the death of Christ, at *Ierusalem*, but not at *Antioch*: *Paul* findes fault with *Peter* for Iudaizing there. Thirdly, They kept them onely among the Iewes till the destruction of the Temple, which was the Wardrobe of the Ceremonies. Fourthly, They went never againe to the brazen Altar to sacrifice after the death of Christ; but vsed onely some of these meaner Ceremonies, not for themselues, but for another end. Num. 6. 18

Doctrine. The Ceremonies were appointed for the Iewes vntill the time of correction, and their infancie: therefore those who would apply them now to the Church, when she is come to maturitie of age, distinguish not the times aright. *Antichrist* hath a very great similitude

to this purpose; hee tells of a diseased Youth, who came to that notable Physitian *Vindic. anus*, who gaue him a medicine fit for his age and cured him: but long after, the man fell into the same disease againe, and he applyes the same receipt which he had vsed before in his youth, which had almost killed him: hee comming to the Physitian, said vnto him, that he marvelled why he would giue him such Physicke which would hurt him? The Physition demandes of him when hee gaue him that Receipt? he answers, when he was a youth, and withall shewed him that then it cured him, which was now likely to kill him: the Physitian replyed, that the physicke was not good, because it was not taken at his command, and that which was wholsome to him being a youth, was now deadly to him, being of age: So the Ceremonies of the Law were profitable for the Iewes being children, (taken at the commandement of God) but now they are deadly, when we are become men in Christ.

k Epist. 5. ad Marcellinum.

4. The morall Law is equitable, it giues every man his owne, it requires a further dutie also, that the vse of our goods should helpe the poore in their necessitie: *Prou.* 3. 27. *With-hold not thy goods from the* * *owner*; the poore are called *Begnale zebb*, *Lords of thy goods*. There is a double right, *ius proprietatis*, *& ius charitatis*, *the right of proprietie, and the right of charitie*; *ius charitatis*, that belongs to the poore, *ius proprietatis*, belongs to the owner. *Iure charitatis*, so much as may refresh the poore in his necessitie, belongs to him, although the proprietie be not his.

* The 70. εν-δεη. Indigenti.

Deut. 23. 24. The Lord appointed in his Law, that a man when he came into a Vineyard, might eate as many of the Grapes as he pleased, this is *ius charitatis*; but he might carry none away with him, this is *ius proprietatis*. Math. 12. 1. So the Disciples travelling through the fields vp-

on

on the Sabboth, pull the eares of the Corne when they were hungry, this was *ius charitatis*; but they put not in their ſickle to cut downe the Corne, and carry it away, becauſe they had not *ius proprietatis* of the owner.

Doctrine. This condemnes thoſe vile niggards, like *Nabal*, who know no right, but *ius proprietatis*; ſo it condemnes the Anabaptiſts, who take away *ius proprietatis*, and turne all into *ius charitatis*.

5. All the Lawes muſt be rectified by it; it obliges all people, in all places, at all times; it binds the inward man as well as the outward; it yeelds not to the infancie of the Church, as the Ceremoniall; neither to be broken for neceſſitie; neither yeelds it to the hardneſſe of the peoples hearts, as the Iudiciall.

Canon. God taught his people by temporary Precepts, by perſonall Precepts, by Precepts of tryall, and Precepts of conviction: the Morall Law is all Precepts of obedience.

I. Temporary Precepts, were ſuch Precepts as laſted but for a ſhort time.

Luke 9. When Chriſt ſent his Diſciples in their firſt expedition, he forbids them to take with them a ſtaffe, or weapon of defence.

Doctr. Anabaptiſts gather hence, that it it is not lawfull for a Chriſtian to vſe any defenſiue weapon; but they conclude here from a temporary Precept as if it were morall.

Canon. II. A Perſonall Precept binds onely the perſon to whom it is directed, Chriſt ſayes to the young man, *Sell all and follow me.*

Mat. 19. 21. *Doctr.* The Papiſts gather hence, that ſuch as would be perfit, ſhould take vpon them the eſtate of Povertie, and renounce all; but they conclude here from a perſonall Precept, as though it were morall.

Canon. Precepts of tryall, are thoſe Precepts which God gaue

gaue to some, onely to try them; but not which hee would haue them to performe.

Gen. 22. 1. When God bade *Abraham* offer his sonne *Isaack* in a burnt offering, it was but a precept of tryall, as the event sheweth; for God would not haue him to performe it.

Luke 9. When Christ bade his Disciples giue the people meate to eate, it was but a Precept of tryall, for hee knew well enough that they had no meate to giue them.

1 Kings 3. 24. When *Salomon* called for a sword, to cut the Child in two, it was but a precept of tryall.

Doctr. If a Magistrate from this should conclude, that it were lawfull for him so to doe; then hee should take a Precept of tryall for a precept morall, and of obedience.

Canon. 1111. Precepts of conviction are those Precepts, which the Lord giues to wicked men, to make them the more inexcusable.

Exod. 8. 1. God sayes to *Pharaoh*, *Let the people goe*: hee knew well enough that *Pharaoh* would not let the people goe: why had he him then let him goe? to make *Pharaoh* the more inexcusable.

Doctrine. Those who gather from this, that there were two contrary wills in God, to let them goe, and not let them goe, are mistaken: for the one was a Precept of conviction.

Quest. When God speakes to an vnregenerate man, and bids him repent; whether is it a Precept of obedience, a Precept of tryall, or the precept of conviction?

Answ. If the man be appointed to salvation, to him it is a Precept of obedience; for at the selfe-same time when God bids him repent, he giues him grace to repent.

Ioh. 11. 43. When *Lazarus* was lying dead in the graue, Christ bids

bids him come out, at the selfe-same time hee breathes life into him, it was a Precept of obedience to him.

So, when God bids a wicked man repent, and giues him grace to repent, it is a Precept of obedience to him; but to the wicked man who is appointed for destruction, it is a precept of tryall and conviction to him.

Chap. V.

How the Scriptures teach vs by Examples.

Canon.

AN Argument from Examples doth then necessarily conclude, when wee proue one particular by another, by way of similitude, which is common *Toti generi*, to the whole kind, vnder which both are comprehended.

2 Pet. 2. 9. To strengthen the godly in hope of their deliverance out of affliction, *Peter* sets dwne first *genus*, *(God will deliuer his owne, and preserue the wicked to destruction)* this he proues, why? becausе it agrees not onely to the wicked Angels, and to the Sodomites, but to all the wicked.

Eccles. 9. 2. By outward things, good or bad, we cannot know the favour of God: that is *genus*, *(All things befall alike to the iust, and the sinner: to the cleane, and to the vncleane: to him who sacrificeth, and him who sacrificeth not: to him who sweareth, and he who feareth the Oath.*

[f] *Talm. lib. Musar.*

Exod. 9. 2 King. 20. 1 Kings 16. 1 Chro. 29. The Hebrewes giue example of these. 1.[f] *To the iust, and to the sinner*: as to the Egyptians and *Hezechias*, for both of thē had the Plauge. So, *Dauid* gathered the materialls to build the Temple, and *Nebuchadnezzar* burnt the Temple; yet both of them reigned forty yeares.

Num. 14. 2. *To the cleane and to the polluted*: as to the Spyes and to *Moses*; for *Moses* stood for the defence of the

good Land, and the Spyes raiſed an euill report vpon the Land, yet both of them dyed in the Wilderneſſe.

3. *To him who ſacrificeth, and him who ſacrificeth not*: as *Ioſias* reſtored the worſhip of God, and *Achab* polluted the worſhip of God; yet both of them dyed in the battell.

2 Kings 23. 2 Kings 25.

4. *To him who ſweareth, and him who feareth the Oath*: *Sampſon* was religious in his Oath, *Zedechiah* broke his Oath; yet both of their eyes were pulled out of their head: here the *genus* agrees to all.

Iudg. 16.21 1 Kin. 25.4.

Canon. If the matter be proued by many Examples, & the *genus* agree not to all; then the concluſion is not good.

No Church-man ſhould marry? why, becauſe *Paul*, *Athanaſius*, *Ierome*, and *Ambroſe* were not married: this *genus* agrees not to all Church-men; for wee can ſhew moe who haue beene married, as *Peter*, *Philip* the Euangeliſt, *Spiridion* Biſhop of *Cyprus*, *Gregory Nazianzen*, *Polycrates* Biſhop of *Epheſus*, who teſtifies that hee was the eight; lineally ſucceeding at *Epheſus*, one after another.

Canon. The Examples of Gods mercy and his iuſtice hold ever.

Abraham was iuſtified by faith, Rom. 4. Therefore all the faithfull are iuſtified by faith. So in the examples of his iuſtice, *Luke* 17, 32. *Remember Lots wife.* 1. *Cor.* 10. *Theſe are Example for vs.*

And the Hebrewes haue a ſaying. *Quod accidit patribus, eſt ſignum filijs*; *The thing that fell out to the Fathers, is a ſigne to the Sonnes.*

Canon. If the Examples bee of the moſt notable men, then they haue the greater force to inferre the concluſion.

Ezech. 14. *If Noah, Daniel, and Iob, would intercede for this people; yet would I not heare them*; why makes he choyce of theſe three? The Hebrewes anſware,[t] that he makes choyce

[t] *Talmud. lib. Tehillim*

choyce of them, becauſe every one of them ſaw three Worlds. *Noah* ſaw the firſt World, the deſtroyed World, and the renewed World. *Iob* ſaw himſelfe floriſhing, himſelfe in a miſerable eſtate, and all taken from him, and himſelfe reſtored vnto a flouriſhing eſtate againe. So *Daniel* ſaw the firſt Temple, the deſtroyed Temple, and (as they hold) the ſecond Temple.

Canon. Wee are to follow Chriſt onely in his morall and Theologicall vertues.

Confir. *Be yee followers of me as I am of Chriſt.*

1 Cor.4.16 Chriſts workes are either, *Miraculoſa*, *Admiranda*, *vel Exemplaria*: Marvellous, Wonderfull, or Exemplary.

Illuſt. *Miraculoſa*, as his faſting fortie dayes, he is not to be followed in this: *Admiranda*; as when of rich he became poore for vs: therefore men ſhould renounce all, and profeſſe voluntary Povertie; he is not to bee followed in this. Hee waſhed his Diſciples feete; wee are not bound to follow him in this, becauſe it was *admirandum* in him. But wee ſhould follow him onely in *exemplaribus*, as his meekneſſe, humilitie, and ſuch.

Matth.4.

Canon. In following Examples, we muſt marke foure things. 1. How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it.

1. *How they did it.* The Apoſtles healing the ſicke, laid oyntment vpon them; therefore the Prieſt now may giue *Extreame vnction*, it followes not; for they conſider not what ſort of oyle this was that they laid vpon the ſicke, and how they cured them: it was miraculous oyle, *ad ſanationem*, for healing. The Fathers vſed it afterward, *ad imitationem*, for imitation; the Papiſts, *ad viaticum*, for a iourney. The firſt was *ſanctum*, the ſecond was *non neceſſarium*, the third was *profanum*.

Iam.5.14.

Elias by extraordinary Calling, called for fire from

Heaven, and burnt the Captaines, therefore the Disciples may call for fire from heauen to burne the Samaritans, it followes not, becauſe they had not that ſame ſpirit.

Luk. 9.55.

Act. 1.26. The Apoſtles in chooſing *Matthias* caſt Lots; therefore a Miniſter now is to be choſen by Lot, it followes not: why? becauſe the Apoſtles were immediately called of God, and a Lot being immediately directed by God, he was immediately choſen by him. But a Miniſter is mediately called by the Church; therefore the

Act. 14.23. rules of the Apoſtle are to be followed in chooſing of him. *Zeno*, [u] the Emperour tempted God in this cauſe, laying a paper vpon the Altar, that God might write in the paper the name of him whom he would haue Biſhop of *Conſtantinople*: *Flauitius* corrupting the Sexton of the Church, cauſed write in his owne name, and ſo he was made Biſhop of *Conſtantinople*: *Eccleſiaſtica munera non debent ſorte conferri, Church affaires ought not to be guided by Lot.*

[u] *Nicephor. Eccleſ. Hiſt.*

3

Iudg. 3.20. *Ehud killed Gneglon*: therefore a Fryer may kill a Prince; this concluſion is execrable: they therefore diſtinguiſh not the diverſe ſorts of Reuenge; which is, 1. either divine, as when *Phineas* killed *Cosbi*, this was *publica extraordinaria, publique extraordinary.* 2. *Ordinaria publica, ordinarily publique*, by the Magiſtrate. 3. *Priuata coacta, cum quis vim vi repellit, Privately compelled, when one repells violence by violence*: this is called *inculpata tutela, an inculpable defence.* 4. *Temeraria & illicita, raſh and vnlawfull.*

4.

2 Sam. 14. The woman of *Tekoah* ſaid to *Dauid*, *Remember the Law of the Lord*: *One of her ſonnes had killed the other in the field*: (that was *inculpata tutela*) *in defence of himſelfe*;

2 Sam. 14. 12. and ſo ſhee wills *Dauid* to remember the Law of the Lord. In this caſe a man in his owne defence, is a Magiſtrate.

The

5. Mat. 5. The Magistrate shall pll forth tooth for tooth, it was not well concluded by the Pharisies, that it was lawfull for every private man so to doe, they confound here *ordinatam publicam*, and *illicitam*.

II. *When they did it.*

1 Sam. 21. 6 I. *Dauid* in time of necessitie eat the Shew-bread, which otherwise hee could not haue done; neither would the Priests haue giuen it vnto him, but in his necessitie.

Act. 24. 18 2 The Apostles kept the Ceremonies after the death of Christ, for an *interim*, and a time, vntill the vnion should be made vp betwixt the Iewes and the Gentiles; but it was not lawfull afterward for the Iewes to keepe them.

1 Kin. 8. 48. 3. So long as the Temple of Ierusalem stood, they were bound to pray with their faces towardes it; but it will not follow now, that the Iewes should turne their faces towards the place of the Temple now when they pray.

1 Sam. 7. 4. *Samuel* built an Altar at *Ramah*, and offered vpon it. It was lawfull for them all the time betwixt the destruction of the Tabernacle in *Shilo*, and the building of the Temple, to sacrifice there: but from that time that the Temple was built, it was vnlawfull altogether; therefore the Kings of Iuda are blamed when they destroyed not the high places. *Prudentius* called the Arke at this time *Circumvaga*, before it was established at *Ierusalem*.

III. *Where they did it.*

The Apostles kept the Ceremonies after the death of Christ at *Ierusalem*, but not at *Antioch*: and so of any other place where the Prophets and Apostles resorted.

IIII. *Why they did it.*

Luk. 4. 26. Christ wrought no miracles in *Nazareth*, because

he had no Calling to worke any there, as *Elias* wrought no miracles in *Israel*, but to the widdow of *Sarepta*: so *Elizeus* to the Shunamite, becauſe hee had onely a Calling to worke there.

Luke 4.26.

Canon. The ſinnes of the Saints are not to be followed,

Illuſt. Rockes are ſet downe in a Mappe, that the Saylors may ſhunne them, and not runne their Shippes againſt them.

Lots wife (ſayes *Auguſtine*) was turned into a Pillar of Salt, *Vt conditet te ſuo exemplo, that ſhee might ſeaſon thee not to doe the like.*

Canon. If the fact be approued *in tanto, ſed non in toto, in ſo farre, but not in the whole*; it is not to be made an Example of imitation.

Exod.4.25 *Zipporah* circumciſed her Childe, and ſo the Angell left off to kill *Moſes*; therefore a Midwife may Baptize a Childe, this followes not. The Angell ceaſed to trouble *Moſes* becauſe his ſonne was circumciſed, and not becauſe he was circumciſed by a woman.

2 King.17.33. After that the Samaritans worſhipped the true God with their Idols, the Lyons hurt them no more; the Lyons ceaſed to hurt them, why? becauſe they worſhipped the true God; & not, becauſe they worſhipped the true God and their Idols: this obedience of *Zipporah* did not ſimply pleaſe God, but in part, as *Achabs* obedience.

1 King.21.29.

Canon. Apiſh imitation of the Saints is ridiculous.

Ioſ.6. The Iſraelites compaſſed the walles of *Iericho* ſixe dayes, but vpon the ſeaventh day they compaſſed the Wall ſeaven times:* therefore the Iewes in the feaſt of the Tabernacles compaſſed the Altar ſixe dayes, every day once; but in the ſeaventh day they compaſſed it ſeaven times: this was ridiculous; for it was in corrupt time.

* *Talmud. lib. Tchillim*

Mark 7.33 Chriſt put his fingers in the eares of the deafe, and ſaid

— — said *Epphata, Be thou opened*; therefore a Priest may doe the like when a child is baptized; this is ridiculous.

Queſt. What if the example be neither approved nor diſapproved in Scripture, What ſhall we doe?

Anſw. If they be done by men whoſe faith is approved, and againſt whom no exception can be taken, ſuch are ſet downe for imitation, and haue the force of a generall rule.

CHAP. VI.

Of gathering Doctrine from the externall meanes.

Canon. When the marginall reading is put for the line reading, we cannot gather any inſtruction from that.

Canon From wrong Analogy or Collation of Scripture with Scripture, wrong Doctrine is gathered.

1 Kin. 4. 30 Eſay 2. 6. *Salomon was wiſer than all thoſe of the Eaſt.* Eſay 2. *Thou art full of the manners of the Eaſt.* The Iewes gathered from the Collation, that *Salomon* was skilfull in Magicke.

Iob 40. 10. *Behold the Elephant which I haue made with thee, who eates hay as the Oxe.* He cals the Elephant *Behemoth*, as if he were many beaſts, in the Plurall number: but *Behemoth*, Pſal. 50. ſignifies the beaſts of the field. *Eſdras* the Apocryph writer, conferring theſe two places inequally, makes vp a fable, that God made two creatures, *Behemoth* and *Leviathan*, and thence ſeparated the one from the other, becauſe the water could not containe both, and he put *Behemoth* vpon the earth, which was dryed the third day, that he might dwell vpon a thouſand mountains, becauſe it is written, *Pſal.* 50. 10. *Behemoth in montibus mille:* taking *Behemoth* in *Iob*, and

4. Eſdras. 6. 49.

in

in the *Pſalme* 50. after one manner.

Secondly, he goes forward in his fable, [r] Becauſe theſe two, *Leuiathan* and *Behemoth*, are ioyned together, *Pſal.* 104.26. hee thought that *Behemoth* was alſo a Fiſh as *Leuiathan*; but becauſe there was not ſpace enough for them both in the Sea, he put him vpon the mountaines, and gaue *Leuiathan* the ſeventh part of the waters, andkept her to be meat to whom he would, and where he would: He ſayes that ſhee is kept in *deuorationem, paßiué*, that ſhe may be meat. For this is the fable of the Iewes, that the Lord killed one of thoſe great Whales which he made, and ſalted her with ſalt, that ſhee might be kept to be meate for the iuſt in the life to come. *Morne Pleſſe* compares them to little Children, who in their tales can goe no higher then to meate and drinke, and ſweet dainties; and they thinke that there is no other pleaſure in heaven, but of ſuch things. Thus you ſee what it is to compare places vnequally.

[r] *Buxtorf. de Synag. Iudaic.*

Canon. From wrong tranſlation falſe doctrine is gathered.

Loue thy neighbour as thy ſelfe: The Phariſies tranſlate it, *him who was a friend onely*. Hence they gathered that they might hate their enemies: but the Apoſtle, *Rom.* 12. tranſlates it, *thou ſhalt loue thy neighbour*, τὸν ἕτερον, that is any man whatſoever he is.

Amos 6.8. *The Lord ſwore by the excellencie of Iacob*, that is, by himſelfe; but the Phariſies interpret the place, that hee ſware by the Temple, which was his excellency: Hence they gathered, that it was lawfull to ſware by the Temple, *Matth.* 23.16.

Gen. 36.24 *This is Ana, who found out haÿamim, Mules in the wilderneſſe: Iamim* ſignifies alſo Waters. Becauſe the tranſlation of this place was hard, ſome tranſlating it Mules, and ſome Water; the Heathen made a notable lye vpon the Iewes, when *Moſes* was feeding Aſſes in the Wilderneſſe; becauſe the Aſſes or Mules ſeeking drinke

ימם ימם *Aqua. Mulæ.*

drinke, found out water vnto them, therefore they worshipped the golden head of an Asse.[a] Afterward the *Romanes* in like hatred against the Christians, called them *Asinarios*, in detestation of Christ, whom they called not χρῖσος, but χρῆσος, and they painted Christ having Asses eares, one of his feete * not clouen, carrying a Booke, and a gowne vpon him, and this superscription aboue his head, *Deus Christianorum* ὀνοχοίτης; which picture and inscription when *Tertullian* did reade, he could scarse refraine from laughter.

*Plutarch. Symposi. lib. 4. cap. 5. Cornelius Tacitus li. 5. a Tertull. in Apolog. Petrus Crinitus, cap. 9. * Inunguiculatus.*

Gen. 23

Bellermine following the vulgar translation, and not the Originall, *Abraham surrexit ab officio funeris*; *Abraham rose from the office of his dead*, gathereth hence Purgatory. Because this word *officium*, was taken amongst the Christians, for doing offices to the dead; he gathered, that it was to pray for them to deliver them out of Purgatory.

And thus much concerning the sense of the Scripture, and the gathering of doctrine from any part thereof: as from affirmations and negations; from the proprietie of the speech; from the morall Law; from the examples of those that are registred in the Scripture; and from the externall meanes, spoken of in the first Booke. From those fiue, necessarily all doctrine is gathered: and must be knowne immediately after the true knowledge of the sense of the Scripture.

THE THIRD BOOKE.

Of the confirmation, illuſtration, application, and the bleſsing of Doctrine.

CHAP. I.

Of the Confirmation of Doctrine.

Canon. IN confirmation of Doctrine the man of God moſt labour to conceale Art.

Illuſt. Exo. 34. 33 [b] As *Moſes* comming from the Mount, put a veyle vpon his face, when his face did ſhine, that the people might not ſee it: ſo ſhould the Preacher obſcure the ſhining of humane learning, *leſt the Croſſe of Chriſt be made of none effect*, 1 Cor. 1. 17. that is, leſt the converſion of men be aſcribed rather to humane eloquence, than to the power of Chriſt; and that the ſame be not ſaid of the Goſpell, which *Alexander* ſaid of *Achilles*; who counted him happy that hee had *Homer* to deſcribe his praiſe; Therefore our Lord made choice of Fiſher-men.

[b] *Origen.*

Canon. No testimony taken from Apocryph Bookes, can serue for confirmation of Doctrine, for their testimonie is but humane.

Confir. *If I testifie of my selfe, my testimonie is not true*: That is, I being but a man as ye take me, and should testifie of my selfe, my testimony were not true.
Iohn 5. 31.

Obiect. The facts of the *Machabees* are cited by the Apostles: and *Ben Syrach* hath a Proverbe, *Quantulus ignis, quantam materiam accendit*; *The more the fire is, the more matter it burnes*; and is vsed by the Apostle *Iames*?
Heb. 11. 33.

Answ. When the Apostles cite their testimonies, they make them authentique Scriptures, which wee cannot doe.

Canon. We are not to cite the Fathers as witnesses in matters divine, vnlesse their speeches may be warranted out of Gods word.

Illust. 1. The Spirit of God preferres the knowledge of the latter Divines to their knowledge, for they are brought in by *Iohn* Revel. 15. 6. *With their girdle about their paps*, as Christ, *Revel.* 1. 13. is girded; but before, in the first age of the Church, they are brought in with their girdle about their middle, not comming so neere to that state of knowledge & perfection which is in Christ, as the latter Writers who liued after them.

2 All the time that the Fathers liued, the Chrystall Sea was turned into blood, for then a mountaine was cast into the Sea by Patriarkship, erected in the Church; but in the latter times it is Chrystalline, *Revel.* 15. In the dayes of *Constantine*, the Sunne was blacke as Sackcloath, and the Moone turned into blood: Christ is never said to come downe, as in the reformed time: now he comes downe with the Rainebow about his head, which is a signe of faire weather: it was clouded in the dayes of the later Fathers.

In

Canon. In reaſoning againſt Papiſts, the Fathers teſtimonies are of ſingular vſe.

Illuſt. *That their owne children may be their Iudges,* (as Chriſt ſpeakes) becauſe they truſt ſo to them.

Mat. 12. 27.

Canon. In matters of fact their teſtimony is no demonſtratiue proofe.

Euſebius teſtifies, that the Monks Liued in *Alexandria*, in the time of *Marke* the Evangeliſt: but *Euſebius* was miſtaken here, as all our Diuines teſtifie.

In a teſtimony of fact, whether *Peter* came to *Rome* ornot, the Ancients many of them affirmed it; but our later Diuines many of them by ſound reaſons improue it.

Canon. The teſtimonies of many of the Fathers are not to be beleeved for them, but againſt them.

Illuſt. *Nemini credendum eſt in cauſa ſua: None is to be beleeued in his owne cauſe. Clemens Anacletus* ſayes, [c] *Suppoſe their writs were true, yet they make nothing for the Popes.* Iohn 5. *If I teſtifie of my ſelfe, my teſtimonie is not true. Idem non erit teſtis & reus: One cannot be a witneſſe, and be guiltie.*

[c] *Clemens Anacletus.*

Canon. The teſtimonies of the Popes, if they make any thing for vs, are good againſt themſelues.

Canon. *Cuilibet teſti aduerſus ſe teſtimonium ferenti credendum: Euery witneſſe bringing a teſtimonie againſt himſelfe is to be beleeued.*

So *Paul* cites a teſtimonie out of *Epimenides* (although a lyer) againſt thoſe of *Creet.*

Canon. The Fathers write ſometimes αὐταγορικῶς, and not δογματικῶς: they are more to be credited in the ſecond, then in the firſt.

Illuſt. [d] *Baſil* ſaid that the Father and the Sonne were not ὑποστάσεις: When *Gregorie Neocæſarienſis* obiected this to him, he anſwered that he ſaid it not δογματικῶς but ἐριστικῶς.

[d] *Baſilius, Epiſt. 54.*

[e] *Peronius* the Cardinall sets downe two Rules, to try whether the testimonie of the Fathers is to be admitted. [e] *Peronius.*

1. The first is, that wee must hold them for a sufficient consent, to whom the most famous of every Nation consent in affirming a thing, and none haue opposed themselues to those, who are holden to be Orthodoxe.

2. The second, when the [f] Fathers speake not this as Doctors or Teachers, when they say this or that is to be done; but when as witnesses, they say, that such a thing is to be beleeved, which the Catholique Church does or beleeues. [f] *Causabon. epist. ad Peronium, pag. 32. 33.*

Quest. But how shall wee know that the rest of the Fathers disagree not; for many of their Bookes are perished, and many of the worthy Fathers wrote nothing: wherefore consent is not a sure way that we must walke in; for then we shall be killed with thirst, as those who went to *Tema* expecting water. Iob. 6.

Answ. *Thou shalt not consent in the iudgement of many to goe out of the way*, Exod. 23. 2.

Canon. Schoole Theologie is more to be taken heed to, for it fell out in a more darke age.

Illust. If wee shall consider the manner of their disputations, or the pietie which is shewne in their writs.

They erre in their disputations, three manner of wayes: First, [g] in their idle and vaine questions: 2. In obscuritie of words: 3. In their manner of disputation. [g] *Misner. Acad.*

1. Their questions for the most, are either superstitious, idle, or curious, as the most of their hypotheticall propositions.

2. The words which they vse, are barbarous, improper, obscure, and out of vse.

3. Thirdly, the manner of their disputations. Oftentimes they dispute, *Ex alienis principijs*, *out of other prin-*

principles. They confound Theologie and Philoſophie; the *media*, which they vſe oftentimes, are impertinent: for one queſtion they bring oftentimes, innumerable arguments and diſputations probably on both ſides without any deciſion; and they truſt too much to the teſtimony of man.

Vide ſuſiorem diſputationem in academicis Miſneri. This is Matæologia.

For piety *Bucer* ſayes well;[h] that there is more pietie to be found in *Seneca*, then in many of them, and it is to be marked; that the[i] three pillars of popery, *Gratian*, *Lumbard*, and[k] *Comeſtor*, (*Gratian* for their Cannon Law, *Comeſtor* for their Hiſtory, and *Lumbard* for their Schoole Divinity:) were three Baſtards borne of one Whore; the Fathers of this baſtard Theologie.

h *Bucer.*

i *Antonius hiſtor parte ticul. tertia; titulo 18. cap. 5.*

k *Hiſtoria Paparum. 380.*

This Schoole Theologie (ſo far as it advanceth humane Philoſophy, and is abuſed, or obſcureth the truth of the Goſpell,) they make it a part of the ſmoake which comes out of the bottomleſſe pit: and *Paul* to *Timothy* ſayes, *Languent circa quæſtiones & pugnas*; *They dote about queſtions and ſtriſe of words*: They referre this to their idle diſtinctions. *Nicholaus Clemanges* compares them to the[l] Apples of Sodome, which haue a faire skinne, but are full of rottenneſſe within: and one ſayes well of them,[m] *Quod illotis pedibus ingreſſi ſunt ſanctuarum domini, & ſæpe diſtinguunt vbi lex non diſtinguit: that they haue entred into the Sanctuary of the Lord with vnwaſhen feete, and they oftentimes diſtinguiſh, where the Law diſtinguiſheth not.*

1 Tim. 6. 4.

l *Nicol. Clemang.*

m *Reynold.*

Some of their diſtinctions being purged from barbaritie, and applyed clearely, may haue good vſe. The Iewes haue a Proverbe,[n] *Comede dactylos, ſed proïce foras duriciem eorum*; *Eate Dates, but caſt out their ſtones*: and herein *Iunius* excels.

n *Talm. Babilon.*

Canon. Illuſt.

We are not to cite the Heathens teſtimony for probation, in the matter of faith, or ſupernaturall veritie.

1 Sam. 13. 20.

This were to goe to the Philiſtims to ſharpen our wea-

weapons. The Axe of man polluteth the Altar of God: Deut. 27. 5. *No man might lift vp an iron toole vpon those stones*; to teach vs, that mans wisedome is but foolishnesse with God. It was *Myrrha libera* that made the oyle of the Candlesticke: *Exod.* 30. 23. it was called *libera*, because it was free from all kinde of mixture; so must the word be; Mat. 3. *What hath the Chaffe to doe with the wheate?* Gen. 14. 23. *Abraham* would not take of the King of Sodome so much as a *shooe latchet*, that it should not be said, *that he had made Abraham rich*. So the Lord will not vse the testimony of man, that it be not said, that they haue made him rich in fortifying his Scripture.

Paul vseth but their testimony thrice: *Acts* 17. 28. 1 *Cor.* 15. 35. *Titus* 1. 12. Secondly, when hee cites them, hee conceales their names. Thirdly, hee brings them not in, to confirme any point of faith. Fourthly, *Peter* who was the Apostle of the Iewes, never vsed them; neither did *Paul* in the Synagogue, but onely against the Gentiles. *Clemens Alexandrinus* wrote a book which he cals [o] στρωματον, (as yee would say) *woven* after the manner of coverings, mixed with the testimonies of Scripture, Poets, Philosophers, and History: but this was against the Gentiles. One sayes well, [p] *Ex prosanis probabilia*, Of the Scriptures things nrcessarily follow, but of profane things they follow probably.

[o] *Clem. Alex.*

[p] *Thomas Aquinas.*

Canon. No Preacher can bring in his owne testimonie, (*This I say to you.*)

Illust. Christ as God, vsed this forme, *Mat.* 5. (*I say vnto you*;) but the Prophets say, *Thus saith the Lord.*

Canon. In citation of Scripture wee are not alwayes bound to cite the Chapter and Verse:

Illust. Acts 22. In the Apostles citations, the Chapter is but once cited, (*As it is written in the second Psalme:*) but *Heb.* 2. 6. *Testatus est quidam alicubi*, *But one in a certaine place testified*: hee conceales the name. So *Heb.* 4. 3. *Dauid sayes:*

sayes: he sets down the name. So *Rom.* 10. 25, *Hosea sayes.*

Obiect. But *Luke* 4. 17. sayes, ἐν περιοχῇ, *in the verse.* Therefore it should seeme, the verse is sometimes cited?

See before *medium* 3.

Answ. This was not a verse, it was a part of Scripture, or Haphtara in the Prophets.

Canon. In citation of Scripture for probation, wee are not bound to keepe the same order as in reading of a Text.

Illust. It is one thing of purpose to set downe a Scripture, and another to cite a Scripture for confirmation. In Exodus the Commandements are set downe one way; in Deuteronomy, this order is not kept: because he is interpreting the Law, & not setting it downe. So when Christ cites the Commandements, he sets adultery before murther. So the Apostle, *Rom.* 13. Why? Because he is not of purpose handling them, but using them there for probation. But in setting downe the Text, and interpreting it, he must not alter a lot.

Exod. 20: Deut. 5. 6.

The Church of Rome then, and the Lutherane Churches, are to be blamed, when they set downe the Commandements for the ground of their doctrine; they alter the forme set downe by God himselfe, confounding the first and second Commandements; and dividing the last into two, to make a probation for their graven images.

Chap. II.

Of the Illustration of Doctrine by Comparisons.

Comparisons are either in similitudes or examples.

Canon. 1. Similitudes must bee taken from things that are.

Illust. *Quintilian* sayes that Examples may be taken [g] *à re gesta, vel tanquam gesta,* from things that are done

[g] *Quint. instit. orat. lib. 3. cap. 11. & lib. 8. cap. 3.*

done, or seeme to be done: but similitudes must be taken from things which are indeed.

Psal. 58.4. *As the deafe Adder stoppeth her eare when the charmer charmeth*: If the Adder stopped not her eare when the charmer charmeth, the similitude would not be borrowed from it.

Gen. 49.27. *Beniamen is like a Wolfe, parting the prey amongst her young.* If the Wolfe parted not the prey amongst her yong ones, the similitude could not be taken from her.

Canon. 2. Similitudes must be taken from things which the people are most acquainted with.

Illust. *If I haue spoken vnto you earthly things*: that is, heavenly things vnder earthly similitudes. It is a good observation of *Theophylactus*, that the Lord tooke every man in his owne tredde, applying himselfe to that which they vnderstood best; as to his Disciples, *Follow me and I will make you fishers of men*: because they were acquainted most with fishing.

Iohn 3. 12. *He set a Starre before the wise men*; because they were Mathematicians, and studied to the Starres.

1 Sam. 25.29 *The soule of my Lords enemies shall bee in a sling*: the comparison is taken from a sling, because *Dauid* was most acquainted with it, when he kept his Fathers sheepe.

Canon. Comparisons are taken in the Scripture from things naturall, artificiall, ceremoniall, and morall.

I. *From things naturall.*

Psal. 17.8. *Thou keepest me as the apple of thine eye*: the eye hath fiue tunicles or preservations to keepe it. 1. *Aranea*: 2. *Retiformis*: 3. *Vvea*: 4. *Cornea*. 5 *Adnata tunica*, which is next the eye: to signifie the speciall protection of God over his Saints, he compares them to the apple of the eye. I. *Comparatio explicita.*

Habac. 1.4. *The Law perisheth, desuit lex*: it is a speech borrowed from the pulse of a man; for as wee know the constitution *Comparatio implicita.*

tion of a mans bodie by his pulse (if it stirre not, he is dead; if it be violent, he is in a fever; if it be moderate, he is in a good constitution:) so the Law is the pulse of the Common-wealth; if it stirre not, then the Common-wealth is dead; if it haue a violent course, then the Common-wealth is in a feuer; if it haue the iust and ordinary course, then the Common-wealth is in a good constitution.

From Beasts.

Hosea 4.10 *They shall commit whoredome, and shall not increase*: יפרידו they shall play the Mule, who is a beast exceeding libidinous, but yet nothing comes of him: or they shall play the Mule, *Cum meretricibus separationem faciunt*; that is, they beget bastards who are of a stronge kinde, like vnto the Mule. 2. *Lipparidus Implicita.*

From the Fowles.

Iere. 17.11. *Ieremy* compares a covetous man to the Partridge; the Partridge gathers the egges of sundry fowles, and hatches them; but when she hath taken paines to hatch them, they take their wings and leaue her: So doe riches, when men haue scraped them together, they take their wings and flye away. 3. *Epulicita.*

Hosea 7.11 *And Ephraim was like a seduced Doue*: onely the Doue laments not when her young ones are taken
Hosea 12. from her, So, *Ephraim lamented not when Gads hand was vpon him.*

Iere. 12.9. *Is my inheritance, as tincta auis?* for as all the birds gather about the bird of diuerse colours; so doe the enemies against the Church.

From the Fishers.

2 Cor. 11. οὐ κατενάρκησα, *non obtorpui*, I was not chargeable: ναρκὴ is *torpedo*, the Crampe-fish; who hath such a benumming power in her, that the cold will come from the hooke to the line, from the line to the goad, from the goad to the arme, from the arme to the bodie of the Fi- *Plin. de piscib.*

ſhen: ſo ſluggiſhneſſe and benummednesse ſpreads from one to another like a canker.

From creeping things.

2 Tim. 3. 6. *They creepe into houſes.* In the Syriack it is *Machaldim. Chalda* is a Ferret: For as the Ferret ſeeks out all the corners and ſecrets of the Clapper: So doe Heretiques craftily creepe in, and diue into the houſes, that there they may deuoure. תלדה *Viverra.*

II. *From artificiall things.*

From hunting of Beaſts.

Ier. 2. 24. *Wilt thou catch the wilde Aſſe but in her month?* The wilde Aſſe cannot be catched with the Hunters, but in her month; that is, when ſhee is bag'd with foale: So ſinners will not be catcht, but when the hand of God is vpon them, and bag'd with afflictions.

From Fowling.

Luke 11. *Aucupabantur ſermones eius:* The word is properly, *Capiebant viſco:* a ſpeech borrowed from Fowlers.

From feeding of ſheepe.

Pſal. 23. *Thou feed'ſt.* Therefore the *Paſtors* are called ποιμενὲς, from ἐν τῇ πο᾽ μένειν, to feed on the greene paſture.

From running on the Olympicke games, and from wraſtling.

καταβραβεύειν, was when two were running in the Olympicks; the one out-runnes the other, and takes his Col. 3. 15. crowne from him: So they ſhould take heede, after that they haue profeſſed, and runne ſo long, that others take not their Crowne from them. So ἀθλητὴς, and ἀγωνιζὰ, to prepare themſelues to the combat. So ἀσκεῖν, from thence ἀσκητὴς, *Luke* 2. of *Anna*, becauſe ſhee fitted her ſelfe for the continuall ſeruice of God. Hence this life by the Greekes was called ἄσκησις. See *Exod.* 38. 8.

From waters. מים

2 Pet. 2. 12. Αἰχμάλατος, *quaſi cuſpide captus*, taken by the Speare. αἰχμὴ. ἅλατος. *Ier.* 2, 8. they are ſaid to handle the word, which ſignifies

fies of purpose to handle, taking heed of it; as those who goe to warre are said to handle the Shield.

From husbandry.

Hos. 10, 11. *Ephraim delighted in threshing, but not in plowing:* That is, in the profit of Religion, but not to plow vp his heart: for so long as the Oxe was threshing the corne, his mouth might not be muzled. The Heathen put *pausicape*, an Engine vpon the beasts mouthes, that they might not eat when they were treading out the corne: ὡς παυέθῃ τῆς κοτῆς. So *Prov.* 3. *Araremendacium.* So *Syrac.* 7. 13. *Ne exares mendacium.* Of this husbandry *Iob* speakes, *Iob* 4. 8. *They plow iniquitie, sowe wickednes, and reape the same.*

From the Silver Smith.

Ier. 4. 6. *The bellowes are burnt, the lead is consumed by the fire, the melter melteth in vaine, for the drosse cannot be taken away.* The Silver-smith when hee would melt his Silver, he puts the Lead with it, the Lead consumes, but not the silver. The Lead are the bad Israelites, who consume by the preaching of the word: but those who would seeme the true Israelites, are like the Silver, continuing in their sinnes; they melt not by the preaching of the word. The Latines call this, *replumbare argentum, to leaden the siluer.*

From the Fuller.

Psal. 15.* *Wash me,* play the Fuller vpon me.

From embroydered tapestry.

Psal. 139. 15. *How wonderfully hast thou made me below in my mothers wombe; thou hast* * *fashioned me like a cunning peece of Arras-worke,* or Tapestry; wherein God hath showen his great cunning, drawing as it were divers draughts in the body of man, his arteries, sinewes, muscles, veynes.

From sayling.

1. *Tim.* 1. 19. *Shipwracke of faith.* Faith is the preti-

* *Kibbiseni. Cobes,* a Fuller.

* *Rukamti.*

ous was carried in a good conscience, which wee loose if we take not heed to the ship.

From Physicke.

1. διαιτικὴ prescribing a dyet, 1. *Tim.* 6, 4. *they are sicke about questions*, then he subioines, *cure them by whole some doctrine.*

2. φαρμακευτικὴ, by prescribing of Physicke, either simple or compound. Simple, *Esay* 1. *Non emollitur oleo*: This was the vse of the Balme of Gilead. Compos'd *Reuel.* 3. 16. as *Colyrium*, *Anoint thine eyes with eye salue.*

3. χειρουργικὴ by setting of bones, *Gal.* 6. καταρτίζειν, *in binding vp the wound*: Ezech. 34. *Confractum non obligarunt* Esay 1. *non compressa neque ligata*, so cutting off the Gangren, 2 *Tim.* 2, 17, so, *mortifying the old man*, Col. 3, 5. from the mortifying of the dead flesh before the member be cut off; so 1 *Tim.* 4, 2. cauterizing, *seared with a hot iron.*

III.

2 Tim. 2. 15

Illust.

From Ceremoniall things.

To cut the word of God aright. A speech borrowed from the cutting vp of the sacrifice, in which there was great skill required; the liuer was left hanging vpon the right side; the heart and the lungs vpon the channell bone, the milt vpon the left side, and the kidneyes vpon the rumpe: so there is great skill requisite in cutting of the Word of God, to giue every one their owne Portion. ὀρθοτομεῖν

Psal. 7. 17.

Illust.

Let his iniquitie returne vpon his owne head: when the Beast was killed, the Offerer laid his hands vpon the head of the Beast, and hee said, *Let this Beast beare the guilt of all my sinnes*: so *Dauid* his meaning is, that the wicked shall beare the guilt of their owne sinnes, and bee killed for them: so the Egyptians cut off the head of the Sacrifice, and with Imprecations cast it into the River *Nilus*, wishing all the evill to fall vpon that head, which should haue fallen vpon the Offerer. *Alexander, ab Alexandro.*

And

Revel. 6. 9. *Illust.* *And the soules of those who were slaine for the Word of God, lying vnder the Altar, crying*: The blood of the Sacrifice was poured to the bottome of the Altar, *Leu.* 4. and from thence cryed vpward as it were; so, the soules of those who were killed for the truth, cryed vnder the Altar for vengence to God.

Psal. 20. *Turne his Sacrifice into ashes*: when the Lord approued a Sacrifice, He sent fire from Heaven and burnt it.

Psal. 141. 2. *Let my Prayer ascend as an euening Incense.*

Psal. 102. 24. So, *Let me not ascend with the wicked*: a Comparison taken from the smoake of the Sacrifice, which when it ascended, scattered abroad: so the soules of the wicked when they dye, are not gathered into the *bundle of life*, but are scattered before the Lord.

Psal. 51. 9. *Wash me with Hyssop*: a Comparison taken from the purging of the Leper, which was the last Purgation: *Leu.* 14. 4. *Dauid*, in token of full remission prayes thus.

IIII. *From thing morall.*

Psal. 27. 10. *Thou gatherest me vp like a foundling who is cast out to perish*: this is proper to all the Children of God, who are adopted in Christ. *Asaph*; A Foundling.

To dandle, *Esay* 66. 12. *Ye shall sucke the glory of the Gentiles, and shall be dandled vpon their knees*: where hee alludes to the custome of mothers, who dandle their children vpon their knees.

V *From things politicall.*

Psal. 116. 16. *I am the sonne of thy hand-maid*: a Comparison taken from those who were children of *verne domus*, borne in the house: so *Dauid* was borne in the Church; hee was *verna Ecclesiæ filius.*

2 Kin. 2. 9. *Let the double of the Spirit of Elias come vpon me*: that is, as the eldest sonnes get double Portions: so I being the eldest sonne of the Prophet; let mee haue twice so much of his gifts as any of the rest.

Canon. We must marke wherein the nature of the Comparison

rison holds: sometimes it holds *in genere*, but not *in specie*.

Iude 7. *The Angels sinned* * *as they*: He spake before of the sinne of the *Sodomites*; how did the Angels sinne as they? *Peccarunt simili genere, sed non specie; they sinned in the same kinde, but not after the same manner.* * ὡς αὐτοὶ

Canon. We must marke in what *species* the comparison holds:

Psal. 58. *The deafe Adder stoppeth her eare.* What sort of Adder is this? *Aspis.*

Gen. 49. 17 *Dan is like a Serpent biting the Horse-heele.* What sort of Serpent is this that bites the Horse-heeles? *Coluber.*

Iob 9. 26. *Our dayes passe as the ships of desire.* There are sundry sorts of *Ships of desire*: when a man sees a goodly Ship that is a Ship of desire: when a Merchant longeth for his Ship laden home, that is a Ship of desire: but these expresse not the shortnesse of our dayes. *A Ship of desire* then, is a swift Pinnace, or a Pyrates Barke made for to catch the prey.

Canon. The Comparison is sometimes in the smell, but not in the colour.

Cant. 5. *Thy lips are like the Lillie*: If the Comparison bee not marked rightly here, we may be deceived; for the commendation of the lips of the Church was, that they were *red like the scarlet*, Cant. 4, 5. Now to make them white as the Lillie were impertinent, therefore the Comparison is *in odore*, as before it was *in colore*.

Rev. 1. 15. *And his feete was like fine Incense*, χαλκολίβανον: χάλκον, signifies here *masculum* or *forte thus*: λίβανον signifies here, *thus Incense*, because the Incense grew vpon *Libanus*. The comparison is here in the smell, and not in the sight.

Numb. 12. 10. *And shee was leprous like the snow.* Marke wherein the Comparison stands: Shee was white in leprosie as the snow: The snow is not leprous, therefore the comparison stands in the colour.

In

Canon. In euery Compariſon there muſt be ſome Diſſimilitude.

Illuſt. *Analoga ſunt τα ἰσωτα. ſed non ταυτα: Proportions are alike, but not the ſame.* Chriſts body is not devided in parts, as the Bread; therefore there is no Analogie betwixt Chriſt crucified, and the Bread. It followes not; for ſimilitudes diſagree in ſome things.

Similitudes are not to be taken from things altogether different: as an* ancient Writer makes a compariſon betwixt the ten plagues of Egypt, and the ten Commandements: ſo thoſe who make the compariſon betwixt the ſeuenty Diſciples, and the ſeuenty Palme trees; the twelue Fountaines, and the twelue Apoſtles: here the compariſon is farre ſought. * *Auguſt.*

Canon. The Compariſon: muſt agree in the maine point, elſe it is not a compariſon: it was a very vnfit compariſon of the Iewes, who ſaid, *Ezech.* 18. 3. *The Fathers eate ſowre Gropes, and the Childrens teeth are ſet on edge*: as though the Children were puniſhed onely for their Fathers ſinnes, and not for their owne alſo: ſo it was not a pertinent Compariſon of *Bias* the Philoſopher, who ſaid, when the gods puniſhed the Grand-child, for the Grand-fathers ſinnes; it was all one, as if the Doctor gaue the Grand-child a drinke for the ſtone, which the Grand-father was troubled with: this Compariſon was impertinent. But let vs make the Compariſon thus: The Father is a Leper and the Sonne alſo; the Doctor giues not onely a drinke to the Sonne for the Fathers diſeaſe; but for that which he hath alſo from his Father.

Canon. Compariſons muſt not be wreſted further then the ſcope of the Compariſon requires.

Iam. 2. 26. *As the body is without the ſoule, ſo is faith without workes*: here the Papiſts gather, as the ſoule is the forme of the bodie, and animates it; ſo are workes the forme of

faith, which animate faith: but the Compariſon is wreſted here; for the meaning of the Apoſtle is, as by the operation and preſence of the ſoule, the bodie is knowne not to bee dead; ſo faith is knowne not to bee dead by workes: *Hæc perfectio, non eſt per informationem, ſed declarationem: This perfection is not by information, but by declaration.*

The ſoule is taken here for the breathing of the ſoule; as *Eſay* 3. Gentlewomens Masks are called *Domus animæ*, that is, *the houſe of the ſoule.*

1 Tim. 3. 15. *The Church is the Pillar of truth*: the Papiſts make the Compariſon here; as the Pillar vpholds the Houſe, ſo is all truth grounded vpon the Church: but the Compariſon is wreſted here: but it is the Pillar of truth, (like a Pillar, that we vſe to hang out things vpon) ſo the Church holds out the truth; but the truth of the Goſpell is not grounded vpon it.

Canon. When the holy Ghoſt borrowes compariſons from bad things, he approues them not.

We commend not *Oreſtes* for killing of his Mother, nor *Medea* for murthering of her children; but we commend the Painter who can liuely paint them: the grunting of a Sow is an ill-favoured noyſe; yet we commend him who can skilfully imitate it: ſo in a Compariſon, it is the imitation onely that is reſpected, & not the thing it ſelfe.

Pſal. 5. *As the Charmer charmeth*: Here *Dauid* of purpoſe chooſeth the very words which are forbidden in the Law: *Chober*, ſignifies *conioyning* or conſociation, the Chaldie name *Rakan* is murmuring. So, from a thiefe, *Rev.* 16. 15. from the vnrighteous Iudge, *Luke* 18. from the vniuſt Steward, *Luke* 16.

If you would praiſe a thing, take the Compariſon from ſtately things, as in the *Canticles.*

If you would diſpraiſe, take your Compariſon from baſe

baſe things, 1. *Theſ.* 3,3. *Nemo commoveatur σαίνεσθαι*, from a fawning dogge, who moues his taile to and fro.

Nota. The note of ſimilitude (*as*) ſignifieth, firſt, the likeneſſe of a thing, but not the truth, *He ſhall come as a thiefe in the night*: ſecondly, the truth, but not the likeneſſe, *Wee ſaw him as the onely begotten Sonne of God*: Ioh. 1. *Epheſ.* 5.8. *That yee may be as the children of light* (that is) *verily the children of light.* Hoſ. 4. 3. *This people are like thoſe who contend with the Prieſt*: (that is) they verily contend with the Prieſt: thirdly, the qualitie, but not the equalitie, *Loue your neighbour as your ſelfe*, Rom. 13,18. So, *Luke* 6,36. *Be you mercifull as your heavenly Father is mercifull*: So, *Luk.* 11,4. *Forgiue vs our ſinnes, as we forgiue*: fourthly, both the likeneſſe and the truth, *Heb.* 2,17. *Wherefore in all things it behoued him to be like vnto his brethren.*

Canon. God taught his Church by Parables.

A Parable conſiſts in one of foure things.

1. The firſt is φύσεως, when the nature of the thing maketh the Compariſon; as in the Parable of the *ſeede*, the varietie of increaſe of the word.

2 The ſecond is διαθέσεως, the diſpoſition is onely marked, as he compares himſelfe to *Children piping in the market*; to expreſſe the comfortable meanes hee vſes to winne ſoules.

3 The third is παθὸς, Paſſion, 1, *Theſ.* 5, 2, 3. *Hee ſhall come as a thiefe in the night*: So, *Like to a woman in trauell.*

4 The fourth is ἕξεως, when the action is onely regarded without any other circumſtance, *Luke* 16, 6. *He made him friends of his maſters money*: ſo ſhould we by giuing of our goods to the poore; he commends not the fact here, but *ſolertiam*, the diligentneſſe.

Chap. III.

Of the Application of Doctrine.

Canon. Application of Doctrine, ſtands either in rebuke, or conſolation to a ſinner; vnder which two, all other Doctrines or inſtructions are included.

Of Rebuke.

Rebuke is the firſt part of Application, applying the word againſt the ſinne of the ſinner. The Spirit of God is πολυποίκιλος, and hath diverſitie of gifts: yee ſee amongſt the Apoſtles themſelues, there was one who was the ſonne of thunder, there was another who was the ſonne of conſolation, there was one who was the ſonne of zeale, *Simon Cananites*; the gift of thundring muſt come firſt, and then comes the gift of conſolation. *Boanerges. Barnabas. Zelotes.*

Canon. There are three ſorts of ſinners, who are to bee reproved: the ſimple ſinner, the relapſe ſinner, the craftie ſinner; but the malicious ſinner is not to beo reproued.

1. *The ſimple ſinner.*

1. Pro. 20. 19. *The ſimple ſinner*: he is called *Pothe, ſimplex*, ſuth a one was the young man, whom the whore inticed and led like an Oxe to the ſhambles, he is called *ſimplex columba, Hoſea* 7, wanting the prudence of the Serpent: vpon ſuch fooles they caſt a net before them. פותה *Simplex.* 1.

Ier. 12. 5.

Gal. 6. 1. Theſe ſimple ſinners are to be pittied, and the reproofe againſt ſuch would not be ſo ſharpe. The Apoſtle *Paul* willeth vs καταρτίζειν, *to binde vp*; it is a ſpeech borrowed from Chirurgians, who with a kinde of ſlight and cunning put the bone in its owne place againe.

The King of *Ægypts* daughter had an Impoſtume in her Pap, ſhe could ſuffer no Chirurgian to touch it; one

one takes a water-Spunge, and demands of her whether or not ſhee could ſuffer the water-Spunge to touch her Pap? In the meane time, he hath ſecretly a Penknife incloſed within it, and with that openeth the corruption. Phyſitians giue Pills rolled vp in ſugar, that the Patient may the more eaſily ſwallow them.

2. *The relapſe ſinner.*

Canon. The relapſe ſinner is in a more dangerous eſtate then the ſimple ſinner; and therefore muſt be otherwiſe handled.

Iſay 1. 18. This ſin in the Scripture is called *Shani*, δισσον, twice dyed, a Scarlet; this ſin is hardly waſhed out, like a *recidiuatio* in Feauers which is dangerous.

שני Relapſus. II.

Here we muſt take heed of *Nouatus* his errour, who held, that there was no pardon for relapſe ſinners: *Conſtantine* ſaid well to a *Nouatian* Biſhop, *Tolle ſcalas Ætij, & ſolus Cœlum intrabis, Take away the ladders of Ætius, and thou onely ſhalt enter into Heauen*: meaning of repentance to relapſe ſinners.

To ſuch ſinners the reproofe is to be increaſed.

When the Iewes ſold and bought in the Temple, the first time, Chriſts reproofe was more milde; *Why make yee the houſe of God a houſe of Merchandiſe?* But the ſecond time when they fell into that ſinne, he ſayes, *Why make yee the houſe of God a denne of theeues?*

Ca. Sin.

Iohn 2. 16.

Mat 21. 13

3. *The craftie ſinner.*

Canon. The craftie ſinner is more hardly to bee wonne, and here there muſt bee great skill in reclaiming him.

Aſtutus. III.

I. Sometimes he denies the ſinne, *Pro.* 30.20. *Shee wipes her mouth, and ſaith ſhe did it not.*

Negat.

2 Sometimes the craftie ſinner hides the ſinne: *Ioſephs* Brethren dipt his Coat in the blood, and ſaid, *A wilde Beaſt deuoured him.*

Celat.

Gen. 37. 31

Ier. 22. 14. The Iewes tooke out of the houſe of God the Sie-

ling, and Sieled their owne houſes with it, and that it might not be knowne, they painted it over with Vermillion.

The Iewes giue an example of *Sauls* hiding his ſinne, in numbring the people, 1 *Sam*, 14, 34. He called them * *Battilahim*; but *Targum* hath it (*in agnis Paſcatis*) *Lambes for the Paſſeover*: for they thought it was not lawfull to number the people, and to eſchew this, they cauſed euery man to bring a Lambe, and ſo they counted the Lambs, and ſo knew how many were of the people. As the Romans circumven'd that Statute; when they were forbidden to carry wooll out of *Tarentum*, they would not carry wooll, but they carried ſheepe: ſo they, when they were forbidden to number the people, yet they would number the Lambs.

* This is not taken here for a proper name, becauſe it hath ה before it, *Battilahim pro Behattilahim*, which proper names haue not.

Gen.38.25 To diſcouer the craftie ſinner, euidences would bee brought in againſt him; as *Tamar to Iuda, whoſe Signet is this?* So *Samuel* to *Saul, What meanes the bleating of theſe Ewes?* So the Prophet *Eſay* 65. 4. *The broth of the Swines-fleſh is found in your Veſſels:* therefore a great probabilitie that yee haue eaten Swineſ-fleſh.

1 Sam.15. 14.

3 Sometimes the craftie ſinner extenuates the ſinne. *Extenuatio.*

Exo.32.24 *I caſt it in the fire* (ſayes *Aaron*) *and of this came the Calfe*: it was little hand that I had in the matter.

4 Exaggeration of the ſinne is contrary to this. *Exaggeratio.*

Exo.32.25. *Moſes* exaggerateth *Aarons* ſinne, that he made the people naked; So *Dan.* 9. 5.

By this example, you may exaggerate the guilt of Chriſts blood in his Sacrament, in thoſe that receiue it vnworthily. The Iewes when they murthered *Zachary*, firſt they murthered a Prophet: ſecondly, a Prieſt, (for hee was a Prieſt alſo:) thirdly, vpon the Sabbath: fourthly, in the Temple: fiftly, at the Altar (which was the place of Refuge): laſtly, where there was no duſt to cover the blood; (for when they ſhed blood, they were 1.

Luk.11.51.

to

to cover it in the ground.) But thou when thou receiveſt it vnworthily, art guiltie of this blood: Firſt, thou art guiltie of the blood of that great Prophet Chriſt: ſecondly, of that great high Prieſt: thirdly, vpon the Sabbath thou killeſt him: fourthly, vpon the day of expiation: fiftly, in the Temple: ſixtly, at the Altar, (which is the place of refuge to poore ſinners) the holy Table: laſtly, where there is no meanes to cover the blood.

2. So, the exaggeration of *Salomons* ſinne. 1. He committed this ſinne when he came to maturitie of age, and Prov. 30. had paſſed his young yeares in holineſſe. 2. When hee had beene now indued with divine and humane knowledge by his Parents. 3. When hee had given moſt excellent Precepts of manners. 4 When hee had built the Temple to the worſhip of God. 5, Being a Prophet.

3 So the exaggeration of the ſinne of Ieruſalem, compared with Sodome. 1, If there had beene fiue righteous in Sodome, the Lord would not haue deſtroyed it; but there were moe righteous in Ieruſalem, then fiue when it was deſtroyed. 1. *Ieremy*. 2, His Scribe *Baruch*. 3, *Ebed-Melech* the Blackmore. 4, The *Rechabites*: therefore the ſinne of Ieruſalem, muſt be greater then the ſin of Sodome.

5 Sometimes the craftie ſinner transferres the ſinne on another. 4 *Transfers.*

Gen. 3. 12. *Adam* caſt over the ſinne vpon God himſelfe, *The woman which thou gaueſt me*: As if he ſhould ſay; If thou Lord hadſt done thy part to me, I had not fallen in this ſnare.

Math. 27. 4. When *Iudas* brought backe againe the thirtie pieces of ſiluer, and caſt them downe at the feet of the Scribes; they ſay, *What is that to vs? See thou to it*; they caſt over all the blame vpon *Iudas*.

Contrary

Conttary to this is *retortion*; the throwing backe the ſinne vpon the ſinner himſelfe. When *Ahab* challenged *Elias*, that hee *troubled Iſrael*, he turned the blame backe vpon himſelfe, that it was *hee and his Fathers houſe that troubled Iſrael*, So *Numb.* 16. 3. *Yee take too much vpon you, yee Moſes and Aaron*: but *Moſes*, verſ. 7. returnes the blame vpon themſelues, *Yee take too much vpon you, yee ſonnes of Levi.*

6 The chaftie ſinner ſhifts from one ſhift to another.

6 *Tergiverſatur.* κρησφύγετον.

When *Moſes* bad *Pharaeh*, *Let the people goe*, Exod. 6. how many tergiverſations vſed he: firſt, that they ſhoud Sacrifice in Egypt, *Exod.* 8. 8. *Moſes* anſweres to that, *That were abhomination to the* Egyptians, *Exod.* 8. 26. Secondly, That *they ſhould goe, but not farre off*, Exod. 8. 28. *Moſes* anſwers, *They muſt goe three dayes iourney into the Wilderneſſe*, Exod. 8 27. Thirdly, They ſhould goe, *but not their young ones*, Exod. 10, 10. *Moſes* anſwers, *They muſt all goe*, Exod. 10, 19. Fourthly, they ſhould go, *But leaue their Cattell behinde them*, Exod. 10, 24. *Moſes* anſwereth, *Not a hooſe will wee leaue behinde vs*, Exod. 10. 26.

For the crooked and ſhifting ſinners, rebuke them with that ſpeech of *Dauid*, Pſal. 18. 26. *With the gracious Saint*, thou wilt ſhew thy ſelfe gracious: *with the perfect man*, thou wilt ſhew thy ſelfe perfect: and *with the froward*, thou wilt ſhew thy ſelfe froward. The *Chaldie* Paraphraſt, applyeth the gracious Saint to *Abraham*, the perfect man to *Iſaak*, the pure to *Iacob*, and the froward to *Pharaoh*. Wilt thou vſe crooked and indirect ſhifts in thy ſinnes? The Lord will deale as frowardly with thee.

Targ. Babylon.

Canon. Spirituall wiſedome is to be vſed in reclaiming them backe from their ſinne againe.

In reprouing ſuch, follow Chriſts rule: firſt, tell them privately; if they will not heare, then take two or

or three witneſſes; if yet they mend not, then publique admonition comes; and if that doe not the turne, then publique and particular application by name. See how Chriſt called *Herod* a Fox. The Lot when it was directed againſt *Achan*, firſt it fell vpon the Tribe: ſecondly, it fell vpon the Familiy: thirdly, vpon the houſhold: and laſtly, vpon the perſon of *Achan*; hee hid his ſinne ever till it lighted vpon him. The craftie ſinner is not moued, when the threatning is given out generally againſt the Nation; neither when it is given out againſt the Citie where he dwels, nor when it comes to his familie; till in particular it come to his perſon; and till it be ſaid to him, *Thou art the man.* Sinne is a ſhameleſſe thing, yee may ſpit ſeven times in the face of it, before it bluſh.

For theſe publique ſinnes, publique rebuke. *Hoſea 7, Caſtigabo eos iuxta auditum cœtus ipſorum*: That is; *As the Prophets haue publiquely threatned them in their meetings, ſo I will puniſh them.*

Canon. The reproofe muſt be given in loue.

Confir. *The rebukes of thoſe who rebuked thee, lighted vpon mee.* Pſal. 69.7. Rom. 15.3. The Apoſtle when hee exhorts vs to beare one with anothers infirmitie, he brings in the teſtimony of *Dauid.* When *Dauid* ſpeakes thoſe words, he is *pars læſa, the partie hurt*: The Apoſtle when he brings in Chriſt there, hee is *pars offendens, the partie offending*, carrying our ſinnes vpon him. When wee ſee a man offending God, wee ſhould bee angry, as though it were done againſt our ſelues. Firſt, this will breed zeale in vs, and make vs zealous againſt the ſinne. Secondly, when wee ſee others offend, wee ſhould remember that we may be over-taken with the ſelfe-ſame ſinne, and then it will breed compaſſion in vs. This will temper the reproover, and it will make, *Vt ignis zeli ardeat oleo miſericordiæ; that the fire of zeale may burne with the oyle of mercy.*

Mark.3.23 Rebuke not in anger, for then *Satan would but cast out Satan.*

Canon. The reproofe muſt not be kept backe for ſiniſtrous reſpect of perſons.

Illuſt. 1. For covetouſneſſe. *Ezech.*13. 19. *For hand-fulls of Barley, and pieces of Bread*: this the Prophet calls *dawbing*. *Gregory* fitly expreſſes the * Compariſon: for when a man dwells in a ruinous houſe, the Maſon comes and plaiſters it over, making him beleeue that all is well; then the houſe falls and ſmothers him: ſo ſuch flatterers emplaiſter ouer matters, til the wrath of God fall. * *Gregor. Nazianz.*

Ezec.22.28

Canon. So the reproofe is not to bee kept backe for feare. Ezech.3.9. *Feare not their faces.* Rev. 21,8. *Without ſhall be the fearefull.* Such fearefull who feare men more then God.

Lev.17.19. *In rebuking thou ſhalt rebuke them, thou ſhalt not beare his ſinne for him, gnalau.* So *Pſal.* 44. *Wee are killed for thy cauſe, gnalai,* If thou rebuke him not, thou ſhalt beare his ſinne, or, ſuffer not his ſinne to be vpon him: wee are commanded, *Not to ſuffer the Beaſt to lye vnder the burthen.*

IIII. *The vngodly or malitious ſinner.* *Impius.* IIII.

Canon. The laſt ſort of ſinners are *reſchagnim, impÿ peccatores.*

Iude 15. Malitious dogges are not to be reproved.

Canon. *Caſt not pearles before ſwine. Dogs will turne againe and*

Mat.7.6. *rent thee.*

2 Chro.21-12. Wee haue a notable example in *Elias*, who would not goe to *Iehoram* to reproue him, but left a Letter to bee ſent vnto him after he was dead.

Canon. There is a ſin, 1. which is *vitium ſaculi*, the ſinne of the age. 2. There is a ſinne, which is *vitium gentis*, the ſinne of the Nation. 3. There is a ſinne, which is *vitium vocationis*, the ſinne of the office. 4. There is a ſinne, which is *vitium perſonæ*, the ſinne of the perſon.

Vitium

I. *Vitium ſæculi*, when the whole age is corrupted with a ſinne: ſuch was the ſinne of *Polygamie* in the dayes of the Fathers: becauſe this ſinne was generally in all, yee ſhall finde it ſeldome reproued by the Prophets. *In publico peccato parcatur publico*; In a publique ſinne, there is a publique paſſing over: As *Ioſuah* did, not cutting off the Iſraelites, who were not circumciſed in the Wilderneſſe. So 2 *Kings* 10. 20. *He deſtroyed not the Prieſts who ſacrificed to the Idols.* In the time of publike defection, the *Romans* in their publike mutinies, *Solebant decimare exercitum*, were wont to tythe the Armie.

Ioſ. 5.

II. *Vitium gentis*, is when a Country is much given to ſinne, but not vniverſally.

Ier. 3. 2. *Thou laieſt like an Arabian by the high way*: That is, like a *theefe*, becauſe the *Arabians* vſually rob'bd by the high way. *Arabs & latro permutantur.*

Zac. 14. vlt. *There ſhall not come a Canaanite in the houſe of God*: that is, a *cozener*, becauſe they vſually deceived.

Dan. 2. 2. *He ſent for the Chaldeans*: That is, for the *Sooth-ſayers*, becauſe the *Chaldeans* were Sooth-ſayers commonly.

Titus 1. 12 *Cretenſes mendaces. The Cretians are alwayes lyers.*

The *Phanicians* liuing in pleaſure: from the Syriack word *phanack*, as ye would ſay τρύφημι, *delicati, daincie*, becauſe they vſed to line daintily. So the *Saracens*, from *Sarack, exurrere*, to runne abroad, becauſe they liued vpon robbery vſually.

The ſinne which is moſt vſuall in the Countrey, the Preacher muſt marke it, and ſet himſelfe againſt it. *Pro.* 14. 34. *Sinne is the diſgrace of a Nation.* Stiffenecked-neſſe and hypocriſie were the vſuall ſinnes of the *Iewes*, therefore the Prophets often reproue this ſinne. So Chriſt reproues *Corazin* and *Bethſaida*, for contempt of the Goſpell.

Deut. 9. 6. Mat. 11. 21.

III. *Vitium vocationis*, is that ſinne, which followes ones calling.

Ios.2.1. *Rachab*, a *Tavernour*. Iames 2.25. calls her a *harlot*, because vsually they who are Tavernours are such.

For the amending of this, if it be simply a sinne, this Trade or any other, it is to be refused: and if it cannot be practised well without sinne, it is to be left.

IIII. The last is *vitium personæ*, when a particular man is given to such a sinne.

Here the reproofe should arise, according to the nature of the sinne, spoken of before.

CHAP. IV.

Of Consolation.

Canon. THE second part of the Application of Doctrine, is Consolation, in which first wee must vnderstand, that a Christian man is either considered, as fighting, or foyled.

The comfort that a true Christian hath, in his fight against sinne.

Canon. AS he is considered fighting, his greatest tentation is dereliction, that he is left of God.

1. This is the Consolation, that God can never leaue him. For the better vnderstanding of this, marke that first, in Christ there are three Coniunctions: First, betwixt his Godhead and manhead, that was a divine coniunction. The second, betwixt his soule and bodie, that was a naturall coniunction. The third, betwixt his soule and grace, that was a spirituall coniunction. Marke how the divine coniunction excels the naturall coniunction; so doth the spirituall excell the naturall.

The first estate of a Christian in his fight against sin.

1. Christs Godhead and his manhood could never be

be ſeparated; for when his manhood was in the graue it was the body of God; otherwiſe at the Reſurrection, there had beene a new incarnation. 2. Chriſts ſoule and grace could never be ſeparate, onely Chriſts ſoule and bodie were ſeparate by death, therefore grace and the ſoule can never ſeparate againe. If the firſt linke of a Chaine hold, then the reſt are ſure: Chriſts Godhead and his manhood cannot be ſeparate; neither can his ſoule and grace: ſo neither can the ſoule of the childe of God and grace.

Secondly, that Chriſt was both *viator* and *comprehenſor*: if Chriſt as *viator* ſpake as though he were left of God his Father, theſe words, *My God, my God, why haſt thou forſaken me*? what marvaile if a poore Chriſtian be brought to this eſtate.

III. Thirdly, his comfort is, that he cannot be left: firſt, I.
Iohn 13.1. in reſpect of God the Father: for *whom he loues he loues to the end*: there is no ſhadow of change with him. Secondly, 2
in reſpect of the ſtrait coniunction betwixt Chriſt and his members, that it cannot be ſeparated againe, κολλωμένοι.
1 Cor. 6.17. *agglutinatur Chriſto, is glewed to Chriſt.* From this comes his daily interceſſion for vs, as he ſayes himſelfe,
Luke 22.32 *I haue prayed for thee Peter, that thy faith ſhould not faile.* The third is in reſpect of the holy Spirit, who is 3
Ephe. 1.14. called *Arrhabo, the earneſt penny of our ſalvation.* He is not called the pledge of our ſalvation; for a pledge may be taken vp againe; but he is called the *earneſt-penny*, which is a part of the bargaine, which cannot be taken vp againe.

Obiect. But the Chriſtian in his deſertion feeles not the comfort?

Anſw. There is in the Saints *certitudo evidentiæ*, and *certitudo adhærentiæ*. The Saints in their greateſt extremitie, they haue *certitudinem adhærentiæ*, although they haue
Iob 13.15. not *certitudinē evidentiæ*. *Iob* ſayes, *Although thou ſhouldſt*

kill me, yet I will truſt in thee. Pſal. 130. *Out of the deepes I haue called upon thee.* In this caſe he muſt do as *Pherecides* the *Athenian* did; who held the ſhip on the ſhore with his hands, and one of them being cut off, he held with the other, and both being cut off, he held with his teeth: ſo ſhould a true Chriſtian doe in the time of his greateſt dereliction.

Obiect. But how ſhall he know in this temptation, that ever he loued God?

Anſw. There is *ordo* σωζόμενος, from the firſt to the laſt; and *ordo* ἀναλυόμενος, from the laſt to the firſt: that is, from the generall knowledge of things to the particular, & from the particular to the generall. The Chriſtian in this caſe muſt follow this *ordo* ἀναλύόμενος: if he haue but this teſtimony, that he may cleaue to in his deſertion, that he hath loued the Saints of God, becauſe they were the Saints of God, and for no other cauſe; and received them in the name of the Saints, it is a ſure note that he loues God, *and is paſſed from death to life*: Chriſt at the latter day will keepe this order (*when I was hungry, yee fed me, &c.*) becauſe this is the moſt ſenſible note, to goe from particulars to a generall.

1 Ioh. 3. 14.

Mat. 25. 35.

Canon. 11. The ſecond degree of an exerciſed Chriſtian is, when he is in the skirmiſh, *in ancipiti pugna*, as *Paul* was, when he ſayes, *O wretch that I am, who ſhall deliver me out of this bodie of ſinne.*

The ſecond eſtate of a Chriſtian in his fight againſt ſin.

Rom. 7.

Thy conſolation is, firſt in proponing Chriſt his example: There was a fight betwixt Chriſt his *velleitas* and *voluntas*; as there is in thy ſelfe betwixt ſinne and grace.

The conſolation is, ſecondly, that in Chriſt there was ſuch a fight, to ſanctifie thy combat, and to purchaſe the victorie to thee.

1. Chriſt in this combat, firſt, he is βραβεύτης, *moderator certaminis, Marſhall of the Campe*: When the Iſraelite and the

the Egyptian fought together, which of them favoured *Moſes*? Killed he not the Egyptian, and ſaued the Iſraelite? So, will not Chriſt favour grace, and kill ſinne?

2. He is συμμαχος, he enters into the liſts with thee; he is not onely ὁμοιοπαθὴς, who hath ſuffered the like things; but he is συμπαθὴς alſo, who hath compaſſion with thee in the ſelfe-ſame combat. 3. He is not onely συμπαθὴς, but alſo μετριοπαθὴς, who knowes our weaknes, and how much we are able to doe in the fight, and then comes he in and helpes as a good ſecond: *Compatitur nobis Chriſtus, ratione charitatis, & ratione iuſtitiæ: Chriſt ſuffers with vs, by reaſon of his loue, and by reaſon of his iuſtice, Ratione charitatis*, as when he ſaw the people hungry in the wilderneſſe, he had compaſſion vpon them; ſo, when he wept over Ieruſalem. But *ratione iuſtitiæ*, when as hee is our cautioner, he ſatisfies for vs; and as our ſecond, hee is bound by the law of armes, to fight with vs and for vs.

3. Hee is νικηφορος, therefore in him wee are more then Conquerours: hee will not ſuffer Satan καταβραβευειν, *Coloſſ.* 3. 15. *Præripere nobis palmam, To take the palme out of our hands.*

Canon. The conflict of the Saints of God is in the right ſubiect, in the right manner, and to a happie end.

Canon. 1. In the right ſubiect, graee and ſinne are mingled through other, in all the faculties of the ſoule: for there is not a facultie, but it hath grace in it as well as ſinne. *Hoſea* deſcribing *Ephraim*, ſayes, that hee is *like a Cake bak't vpon the one ſide, and raw vpon the other.* This is not that Chriſtian combat; if it were *Chriſtiana lucta, a Chriſtian wraſtling*, then there would be ſome part raw, and ſome part bak't, on euery ſide. When *Medea* ſaid, *Video meliora, & deteriora ſequor: I ſee the right, but follow the wrong*; it was not *lucta Chriſtiana*,

Hoſ. 7. 8.

na, but *ethica*: it was not betwixt the will, and the will; but betwixt the vnderſtanding, and the will. The will was wholly the Devils here, although there was ſome glance of light in the vnderſtanding: but in the regenerate, there is no facultie that God hath not put ſome grace into.

1. If ſome inferiour part bee good, and the reſt bad, a man takes not the denomination from that: as a blacke-moore is not called white, becauſe his teeth are white; ſo a bad man, having ſome good parts, he cannot for
2. this be called good. Of two ſuperiour parts of man, if the liuer be good and the hart bad, hee is not called for this a ſound man; but if there bee ſome ſoundneſſe in both theſe parts, and ſome blemiſh; yet hee takes the denomination from the better part. If the inferi-
3 our be bad, and the ſuperiour good, hee takes the de-
4 nomination from the good part. If a Target be blacke vpon the one ſide, and white vpon the other, the Target is neither called blacke nor white: ſo, *This people drawes neere to mee with their lips, but their hearts are farre from me:* here the people are eſteemed luke-warme.

To apply this vnto a Chriſtian that is in combat; we muſt marke, that in the regenerate, (becauſe both in the will and vnderſtanding there is grace and ſinne,) they take the denomination from the beſt part: grace is not onely in the inferiour, but alſo in the ſuperiour part; not onely in the one part, but alſo in the other; although there be more ſinne then grace, hee takes the denomination from the beſt part. There is much water and little wine mixed in a glaſſe, yet it is called a glaſſe of wine: ſo, of a Chriſtian; if there bee many bad parts in him, and one good, he hath the denomination from the beſt part; to wit, that hee is a good Chriſtian.

The

Canon. The conflict is in the right manner in the Saints of God.

2. Sinne is not in them, *in extenſis gradibus*: 1. Some ſins are in the will, but not from the will, as originall ſinne. 2. Some ſinnes are in the will, and from the will, as the ſinnes of the vnregenerate. 3. Some ſinnes are partly from the will, and partly againſt the will; as the ſinnes of the regenerate. The thing which wee doe, is either ἑκον, ἄκον, vel οὐχ ἄκον: *Sponte, willingly: invitus, againſt our will: non ſponte, not willingly. Non ſponte,* are thoſe mixed actions of the children of grace, which are partly with their will, and partly againſt their will; as the Merchant in the ſtorme caſts his goods into the Sea, partly with his will, and partly againſt it.

Comfort. The conſolation of the childe of God is this; that hee ſinnes not with full deſire, becauſe grace hinders the will not to giue full conſent; the wicked hath nothing to reſtraine his deſire, therefore he ſinnes with full conſent and greedineſſe.

The childe of God and the wicked goe thus farre in ſinne together. First there is *averſio*, a turning away from God. 2. There is *ineſcatio*, a baite. 3. There is *delectatio*, a delight. 4. Conſent; but here the childe of God and the wicked part: for the childe of GOD giues never the full conſent. 5. The wicked goe forward in the fact. 6. In the habite. 7. In the gloriation. 8. In the defence. 9. In the deſpaire. 10. In the condemnation. From conſent to condemnation they very much differ, if not altogether. The childe of God, and the wicked commit the ſelfe-ſame ſinne, but not after the ſame manner. A woman who beares her childe in the ſeaventh month, and ſhee who beares her childe in the ninth month, both bring forth a childe: yet there is great difference; the one is a ſtrong childe, and gets the full growth; the other a weake childe, 1.

who hath not gotten the full growth. So the ſinnes of the children of God get never the full growth; but the ſinnes of the wicked get the full conſent and growth.

Marke in a ſinner the ſundry degrees how ſinne is perfected: 1. *Aggreditur peccatum, ſed non ingreditur*: *It comes forward, but it enters not*: as it ſet vpon Chriſt, but it entred not in. 2. *Ingreditur, ſed non progreditur*; *It enters in, but goes not forward*, as in *Paul*. 3. *Aggreditur, ingreditur, & progreditur*; *It comes to, it enters in, and it goes forward*; as in *Dauid* when he committed murther and adultery. 4. *Aggreditur, ingreditur, progreditur & perficitur*: *It comes to it, enters in, it goes forward, and is perfected*; as in *Iudas*. II.

Math 4.

Rom 7.

Our Lord, when the tentation was offered to him, was like the fiſh, which takes no notice of the bait, when it is preſented to her. The childe of God is like the fiſh which is delighted with the bait, leaps to it, nibbles at it, but falls backe againe: but the wicked are like the fiſh, which leape at the bait, and are hanged vpon the hooke. III.

3 Laſtly, in the happie iſſue that the childe of God hath in his ſinning; his ſinne decreaſing and grace increaſing.

Hee is not like darkneſſe at mid-night, where is no light; neither like the evening, where it growes more darke; but like the morning, that growes more cleare vnto the midſt of the day. That God who made light to ſhine out of darkeneſſe, makes light to ſhine peece and peece out of their darke hearts. In this combat although they ſay with *Rebekka*; *It had beene better for me, that I had neuer conceiued*; they ſhall get an happie anſwer; *The elder ſhall ſerue the younger*; ſinne ſhall ſerue grace. Vnder the Law, if violence had beene offered to a maid, if ſhee cryed out, ſhee was not to dye; but if ſhee

Gen. 25. 22. 23.

Deut. 22.

ſhee held her peace, ſhee was to dye. So when theſe aſſaults of Satan offer a kinde of violence to the ſoule, if they cry out with *Paul*, *O wretched man that I am, who ſhall deliver me.* It is a ſure note, that they ſhall not dye but liue.

Rom. 7.

Canon. The third eſtate of the Chriſtian is, when hee is in purſuit of the enemie, then the ſickneſſe is in the declination.

The third eſtate of a Chriſtian in his fight againſt ſin.

Comfort. Here Chriſts death, and lying in the graue, is thy comfort, who will purſue the enemies, and bring them forth, as *Ioſua* did, that the true Iſraelites may ſet their feet vpon their necks; to the which *Paul* alludes, when hee ſayes, *The God of peace tread Satan vnder your feete.*

Rom. 16.

In this purſuit, thou muſt take heed that thou bee not too remiſſe: ſuſpect this *Parthian*, for when he is flying, then he is moſt dangerous, and can doe hurt enough: Thou muſt not doe as *Ioaſh* the King of Iſrael did, to ſmite the ground but three times, but ſmite it ſeven times, that there may bee a full victorie gotten. *Dauid* would haue had *Abſolon* ſpared in the chaſe; but ſpare not ſinne, purſue it till the Sunne ſet, as *Ioſuah* did the *Canaanites.*

2 Kin. 13.

2 Sam. 18.

Ioſua 12.

Canon. The fourth eſtate of a Chriſtian is, when he is not in the hot skirmiſh againſt ſinne, but hath ouercome it: Grace is not excluded now, nor drawne from his ſtanding, but hath the commandement in the ſoule; yet hee feeles ſome wants, and complaines ſtill of his defects.

The fourth eſtate of a Chriſtian in his fight againſt ſin.

Comfort. 1. *Conſolation.* 1. What canſt thou obiect againſt thy ſelfe, which Chriſt in part obiected not to his Diſciples? Complaineſt thou of hardneſſe of heart? So did he obiect that to ſome of them, *Mark.* 4. 40. There is great hope, becauſe thou feeleſt it, thou ſhalt be cured of it. In Hectique fevers, 1. the diſeaſe at the firſt is hardly

knowne, but soone cured. 2. Is is easily knowne, but hardly cured. 3. It is easily knowne, but never cured. So hardnesse of heart at the first is hardly knowne, and if it be knowne it is soone cured. Secondly, if thou complaine of doubting, how oft obiected Christ that to his Disciples? yet commended their faith, beleeving but *radicaliter*. If, of slownesse to beleeue? so obiected hee that to them.

2 What sinne ever was (except the sinne against the holy Ghost) but there was a sacrifice for it? for originall sinne; for a sinne of errour or infirmitie; and for a sinne of ignorance.

3 Luk.23.34 Luk.22.32 What sinne is there but Christ prayed for it? for sinnes of ignorance, *Lord forgiue them; for they know not what they doe*: against delection, *I haue prayed for thee Peter, that thy faith should not faile.*

4 Exod.27.2. What Eucharisticall Sacrifice but had some imperfection with it? the Oyle which serued in the Candlesticke, was *Myrrha libera, Oleum contusum*, beaten in a Morter; it had no dregs in it; but after they tooke the selfe-same Oliues and put them in a Presse and pressed out more oyle; this Oyle was not so pure as the first, but mixed with some dregges; this Oyle was vsed in Eucharisticall sacrifices: which was to teach vs, that Christ accepts of our Offerings, although there bee much infirmitie mixed with them. No expiatory Sacrifice might haue leaven ioyned with it; but Eucharisticall Sacrifices might haue leaven ioyned with them: this was for consolation to the Saints, and to teach them that God accepts of their Sacrifices, although much infirmitie and doubting bee ioyned with them.

Obiect. But why leaues the Lord such sinnes in his Saints, so long as they are in this life?

Answ. That his grace may be perfitted through our weaknesse:

neſſe. It was the ſecond Temple that Ieſus Chriſt came to reſtore, though many wants were in it: the firſt Tables which God writ vpon, were broaken; the ſecond Tables were thoſe which were reſerved in the Arke.

Secondly, God leaues ſinnes in the Saints to humble them, and to keepe them from preſumption; as the dregges are kept with the Wine, that it ſhould not corrupt.

Canon. The Saintes are iudged; *in foro nouæ obedientiæ, non ſtricti iuris.*

Illuſt. 1. *In foro nouæ obedientiæ.* 1. Hee accepts the will for the deed. 2. Hee accepts the perſon firſt, and then his Sacrifice, for hee looked firſt vpon *Abel*, and then vpon his Sacrifice. 3. *In foro nouæ obedientiæ*, hee accepts the end, although the meanes oftentimes bee defectiue; remember the patience of *Iob*. 4. *In foro nouæ obedientiæ*, Chriſt is both the Advocate and the Iudge.

2. Iob 1.8. 2.Sam.15.4 Luke 1.6. *In foro nouæ obedientiæ*, God, abſolving a ſinner, ſayes, *Seeſt thou not the righteouſneſſe of my ſervant Iob? Dauid was a man according to the heart of God; but in the matter of Vriah: Zachary and Elizabeth walked vprightly before the Lord.*

They are not cenſured *in foro ſtricti iuris*, where firſt the worke is tryed, and then the perſon, where a man muſt anſwere *ad vltimum quadrantem, to the vttermoſt farthing*; where God ſits, as a ſevere Iudge, where Chriſt is not as mediator; where they muſt anſwer for euery idle word; which *Dauid* deſires to be free of, when hee ſayes, *Enter not into iudgement with thy ſeruant, O Lord.* Mat.18.34 Pſal.143.2.

Canon. To the Saints, *Omnia ſunt Euangelica, All are glad tydings.*

Illuſt. *Doe this, and thou ſhalt liue*: this is Legall. The Priviledge of the Saints is this; doe this, either by thy ſelfe Rom.10.5.

or by another, to wit, Chirſt; but to the wicked it is Legall, doe this by thy ſelfe.

Chap. V.

The comfort that a Chriſtian hath, who is ſtained with ſome great ſinne.

Canon. THe foyled Chriſtian is he who hath fallen into ſome great ſinne.

Comfort. The conſolation to him is, that he hath not fallen quite away. In the inceſtuous *Corinthian*, there was fleſh and ſpirit, even when he was given over to Satan and excommunicate.

Acts 20.10 *Eutychus*, when he fell dead from an vpper loft, all who beheld him throught he was dead: *Paul* imbraces him in his armes, and ſayes, *He is not dead*, his life is yet in him; The Saints of God will get great falls, and in the iudgement of men ſeeme to be dead; yet the Lord imbraces them in the armes of his mercy, and ſayes, they are not dead, there is yet life in them.

Nota. Some things are of the Spirit, but not with the Spirit; as the gifts of common illumination. Secondly, ſome with the Spirit, but not of the Spirit; as the ſinnes of ignorance and infirmitie in the Saints. Thirdly, ſome both with the Spirit, and of the Spirit, as the ſauing graces of the Elect. Fourtly, ſome neither of the Spirit, nor with the Spirit; as the ſinnes of malice, and reigning ſinnes in the wicked. The foyled Chriſtian comes never to this degree.

Canon. The Church of *Rome* are miſerable comforers to ſinners, ſundry wayes.

Illuſt. 1. Firſt they hold, that they haue the ſame power which Chriſt hath to remit ſinne; becauſe they make the bodie

die of Chriſt (as they ſpeake) in the Sacrament: we and they differ in this poynt.

To conceiue this the better, wee muſt conſider, in the forgiueneſſe of ſinnes, that there is a threefold power, the firſt is *authoritatis*, the ſecond is *poteſtatis*, the third is *miniſterij*. *Authoritatis* is that, which one hath principally of himſelfe, and not of another, ſo God onely pardons ſinnes: the ſecond, *Poteſtatis:* or *excellentiæ*, which one exerciſes, delegate from another, but by way of excellencie; and ſo Chriſt as Mediator, pardons ſinne: thirdly, *Miniſterij*, when onely by intimation in the name and authoritie of the ſoueraigne Lord hee proclaimes it: and ſo Miniſters pardon ſinnes; God pardons ἐξουσιαστικῶς, the Miniſter onely but ἐξαγγελτικῶς. 1.

There is *totum poteſtativum*, and *totum contractum*; *totum poteſtativum*, is the power which is in the King; *totum contractum*, is the power which is in an inferiour Magiſtrate: *totum poteſtativum*, is the power of ſeeing in the ſoule; *totum contractum*, is the power of ſeeing in the eye: Chriſt hath the whole power; but his Miniſters haue it not as *totum contractum*, as inferiour Magiſtrates haue power; but onely as Heralds or Purſevants, who make intimation of the Magiſtrates decrees; but haue no power at all in their owne perſons, but cloathed with the authoritie of the Superiour. 2

II. Secondly, in the manner of the confeſſion, they are miſerable comforters.

Wee hold that confeſſion is neceſſary: for, as vnder the Law, hee who held any vncleane thing in his hand; although he waſhed himſelfe never ſo often, he was ſtill vncleane; ſo hee who repents of his ſinnes, and keepes one ſtill, is ſtill vncleane. 1.

Secondly, wee hold, that for greater ſinnes, greater confeſſion is requiſite. *Peter* thrice denyed Chriſt; hee 2

he got three admonitions by the Cocke: Christ asked him three times, *Louest thou mee Peter? &c.* So hee must confesse three times, because his sinne was so great.

Iohn 21.7.

They hold, that in Confession there must be all these circumstances; who sinned, when he sinned, how hee sinned, how often he sinned; and they will haue the whole sinne *circumstantionatum*, to bee confessed: this Confession, (they say) it merits. This particular Confession of all sinnes (for to make a pick-locke of it, and to learne out the secrets of the world) is iniurious to the estate of the common-wealth: but to thinke to merit by it, is iniurious to the merits of Christ.

Nauar. Instr. ad Conf.

III. Thirdly, in the sinne confessed, they are miserable Comforters, in which we and they differ.

They hold, that sinne is *veniale ex causa*, *veniale ex forma*, & *veniale ex eventu*; they set vp a false Glasse which represents not the true shape of sinne to the people.

* ἑτερόσχημον.

Ex causa, that which comes of ignorance; as first, *ex metu, of feare*: secondly, *ex non aduertentia, by not taking heede*: thirdly, *ex defectu iudicij, by defect of vnderstanding*: these they hold to bee sinnes pardonable *ex causa*; but before God they extenuate sinne onely, and excuse it not altogether. *Paul* confesseth his sinne of ignorance; and there was a Sacrifice vnder the Law for the sinnes of ignorance.

I.

Heb. 9.7.

Secondly, they hold, that there is a sinne, *veniale ex forma*, which is so little in selfe, euen *Peccadillo*, so that it merits not death; when as the Apostle sayes, that *The wages of sinne is death*; but sinne hath both a potentiall and an actuall guilt in the wicked; yet there is possibilitie of pardon, if they had grace to seeke it; but otherwise it is damnation in them. Secondly, sinne hath a potentiall guilt, but not an actuall guilt, as the sinnes of the godly: Here is *reatus concupiscentiæ sed non personæ*: *The guilt of lust, but not of the person*: Here

II.

Rom. 6.23.

I.

2

3 Here is *damnabilitas*, but not *damnatio*. Thirdly, ſinne hath both the potentiall, and actuall guilt, which cannot be pardoned; as the ſinne againſt the Holy Ghoſt. But we denie that there are ſinnes ſo ſmall, which haue neither the potentiall nor the actuall guilt. The ſinnes of the wicked, are like the Serpent, which hath power to ſting, and doth actually ſting; but yet might be charmed. The ſinnes in the children of God that are pardoned, are like the Serpent that hath no power to ſting, although it haue a ſting in it ſelfe; as the Viper vpon *Pauls* hand. The ſinnes of thoſe, who commit the ſinne againſt the Holy Ghoſt, are like the Serpent which cannot be charmed at all. But that there is a Serpent which hath no venome at all in it, or a ſting to hurt, that wee denie.

1. Num. 21. 6.

2 Acts 28. 5.

3 Pſal. 58. 4.

III. *Veniale ex eventu*, through the mercy of God, wee grant that ſinne is pardonable; but not through the ſmallneſſe of the ſinne it ſelfe.

IIII. Fourthly, in the medicine they are miſerable comforters: 1. They propound onely the outſide of Chriſts ſufferings to ſinners; as his whipping, ſcourging, and the paines of his bodie: but they never ſet before them the inward part of his ſuffering, the torments which hee ſuffered in his ſoule.

1.

2. Secondly, they mixe the merites of the Saints, with the merites of Chriſt for conſolation; like the Iewes at the firſt, when they were to execute malefactors, they gaue them wine to comfort them, alledging that place of the *Proverbs* 31. 6. *Giue wine to him who is of a ſad heart*: but afterward they found out this; to mingle Myrrhe, and to giue it them in their drinke, for to make their heads giddie, that they might feele no paine: but they were miſerable comforters in this; and Chriſt refuſes this kinde of drinke. So at the firſt the Church of God, preſented to the ſad-hearted, and miſerable ſinners, in

their death, onely the blood of Chriſt: but the Church of *Rome*, as miſerable comforters, began to mixe ſinne (like *bitter Myrrhe*) as mens merrits, and the milke of the Virgin *Mary*, and ſuch like traſh, with the bodie of our Lord: but as the Lord refuſed that wine mixed with Myrrhe; ſo ſhould all Chriſtians in their death, refuſe this mixed drinke, which will intoxicate their braines, and take them onely to the blood of Chriſt. The *Amphibion* playes now in the water, and now vpon the land; but when ſhee is once wounded, then ſhe is glad to retyre to the land. So Papiſts, although now they play like *Amphibia*, betwixt Chriſts merit, and mans merit; yet in their death they are glad onely to take themſelues to the merit of Chriſt. *Bellarmine, Tutius eſt in ſola morte Chriſti acquieſcere: It is more ſure to reſt in the onely death of Chriſt.*

This is *Peculum tremoris*, Pſal. 60.

Chap. VI.

Of the manner how the Prieſts vnder the Law bleſſed the people.

Canon. When they bleſſed the people, they lifted vp their hands.

Confir. Pſal. 134. *Lift vp your hands in the Sanctuary, and bleſſe.*

Illuſt. 1. The Prieſts lifted vp both their hands, when they were to bleſſe the people: becauſe they could not lay their hands vpon all the people, they lifted them vp. They vſed ordinarily, when they bleſſed, to lay on their hands; but becauſe they could not doe this to all, they lifted them vp onely.

2. Secondly, they lifted vp their hands, *ad ſcapulas*, to their

their ſhoulders points, when they bleſſed.

3 Thirdly, they bleſſed in the holy tongue.

4 Fourthly, with a high voyce.

5 Fiftly, face to face.

6 Sixtly, in the name of * *Iehovah*. If they had met a man out of the Temple, they would haue ſaid, *We bleſſe thee in the name of Adonai*; but not of *Iehova*. * *baſhem hamporeſh.*

7 Laſtly, they thrice repeated this, *Iehovah bleſſe thee &c.* to ſignifie that they bleſſed in the name of the Trinitie, Father, Sonne and holy Ghoſt. So *Iohn*, Revel. 1, 4, 5. wiſheth *peace from him which was, is, and is to come*; (that is) God the Father, and from the ſeven Spirits which are before the Throne, (that is) the Holy Spirit, and from Ieſus Chriſt. Num. 6.

Cataſtrophe.

I Conclude this Booke, with that phraſe of the Talmud, ללמוד ע"ס ללמד *Diſcendum, propter docendum, diſcendum nobis eſt eo fine, vt aliquando alios doceamus*: *We muſt learne for to teach*: (that is) *we muſt learne that ſometimes we may teach others.* עלמנח *leLammed lilmod*

FINIS.